Christian Life

JUNE • 1955

- Your Church: Lightning's Target
- 1,000 New Churches in 1955
- Parades, Posters and Papas

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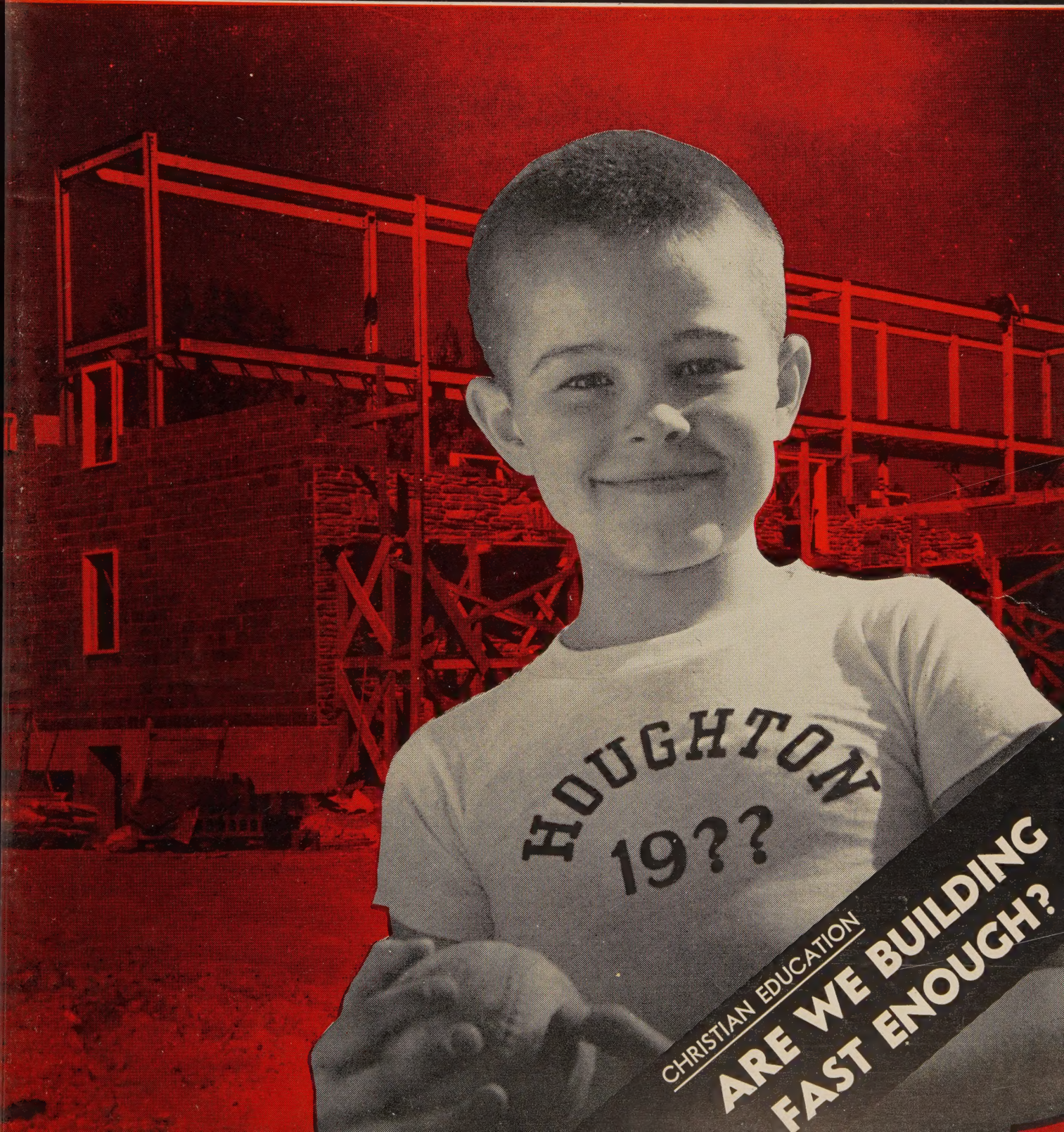

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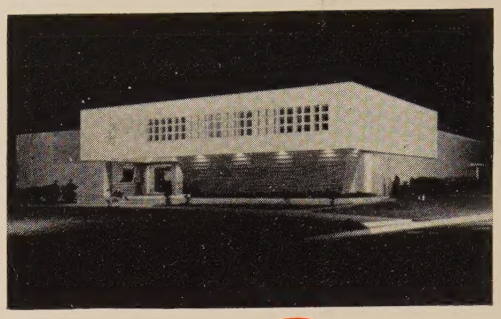

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In This Issue

Volume 17 Christian Life Number 2

David Brusseau

Evan Vohs

Our Photogenic Cover Kids

"YOU CAN'T tell a book by its cover" is the old saying. But few magazine editors believe it, including those at CHRISTIAN LIFE.

Covers are selected with care. They have a definite purpose. And few covers illustrate it as well as the one on the current issue.

In conference several weeks ago, the editors mulled over the problem. How could they best illustrate the key article, "Are We Building Fast Enough?" (see page 15)? Then the idea popped.

Managing Editor Robert Hamlett rushed an SOS to eight Bible schools, colleges and seminaries. "We have in mind a close-up of a Primary age lad wearing a school 'T' shirt," he wrote.

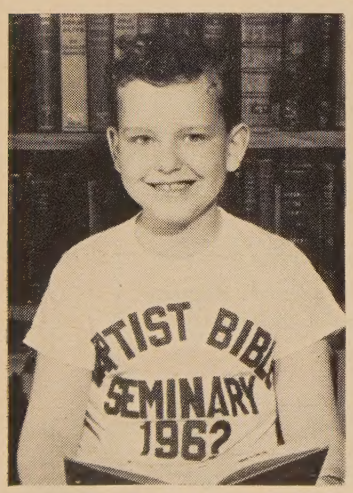
Lloyd Hamill of Bible Institute of Los Angeles was first to respond. His youthful model was seven-year-old David Brusseau, son of the head of Westminster Films.

Next came the photo of Jim Jeremiah, son of the Cedarville Baptist College prexy.

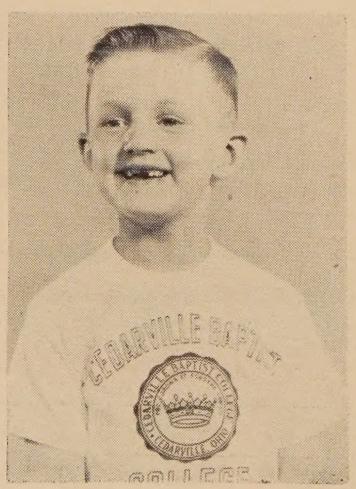
Other responses came in rapid succession from Paul Jackson of Baptist Bible Seminary, Robert Luckey of Houghton College, Joe Wenninger of St. Paul Bible Institute and Wally Good of Taylor University.

All told, 28 photos of photogenic kids arrived. After much deliberation, Stephen Ferm of Houghton College was selected for the cover. (see next column)

That's the story. We think you get the idea—*covers are important.*



Kevin Kinney



James Jeremiah

JUNE • 1955

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Cover

Silhouetted against a construction scene on Houghton (N.Y.) College campus is eight-year-old Stephen John Ferm, son of Houghton's dean of students. Whether youngsters like Stephen will attend Christian colleges in 1965 depends on what evangelical Christians do today. For details, see "Are We Building Fast Enough?"—page 15.

CHRISTIAN LIFE June, 1955

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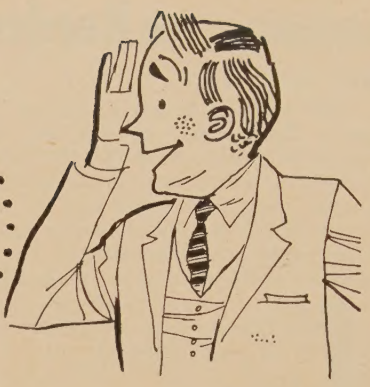
Volume 17 Number 2

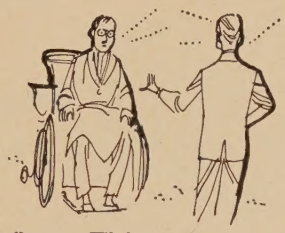
What about us, Mr. Supe?



Invalid: I'm confined to my home and can't get to Sunday School.

***Policeman:* My job keeps me out of Sunday School.**

Mother: Mine too, at least for a while.

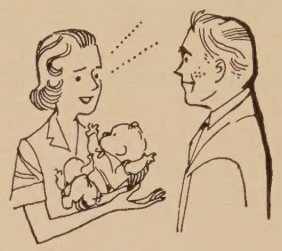


Supe: We're sorry you can't attend Sunday School. But we understand . . .

***Invalid:* I do miss the fine Bible studies I used to enjoy.**

Policeman: I'd like to help out in some of those Sunday School contests I hear you've been holding.

***Supe:* We need men in the Sunday School too. We'd sure like to see you have a part.**



Mother: I can't give much, but I miss having a part in the Sunday School offering.

***Supe:* Your offering, however small, would mean much to our total Sunday School program.**

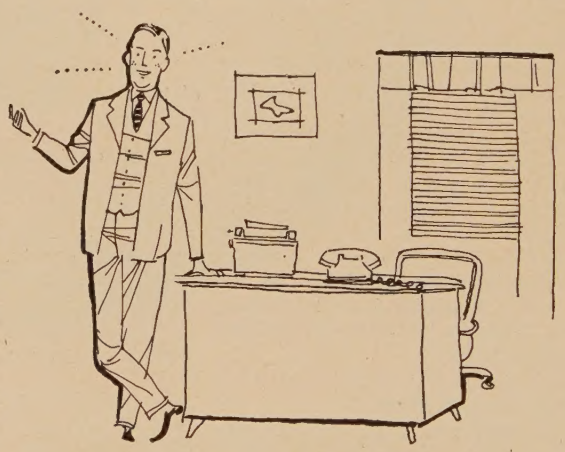
Policeman: Hey, what's wrong with us? You say you need us in the Sunday School. We say we'd like to have a part in the Sunday School. Somebody ought to do something about it.

***Supe:* I have an idea . . . I'll write Scripture Press. They have the latest and best materials for the Sunday School.**

Policeman: That Home Department was a great idea of yours, Mr. Supe.

***Mother:* Sure was. Now I am serving the Lord as I should be — in Sunday School, yet at home at the the same time.**

Invalid: And I'm having such a good time with these wonderful Scripture Press lessons.



See what I mean, Fellow Supes?

Whenever you want the latest and best in Sunday School materials, write Scripture Press. That's what I did. And that's how we started the Home Department in our Sunday School. The Home Department has proved to be a big booster of the adult spiritual life in our church. I hope you start one by writing to Scripture Press today.

This is for you, Supe.

Dept. CLA-65

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Readers Write

Not Very Brave

Your reference to segregation (see "Prospects," April, 1955) was not very brave, was it? It is sad to think that the Christian church has been practically the last to take a stand, when "Thou shalt love thy neighbor as thyself" is so plain, and so inclusive. That ministers still go back to the Ham story for justification of the gross injustice to the colored people is saddening since it has nothing to do with the problem at all. Even if the curse meant the colored people, it would as little justify unbrotherly behavior toward them, as making child birth more difficult would be justified because God said it would be difficult.

Highland, Ill. MARTIN P. SIMON, *Editor, The Christian Parent*

* * *

Anti-segregation is a definite step to sodomy. I pray that South Carolina and Georgia will maintain segregation of whites from the blacks (colored).

Chappells, S.C. R. VICTOR BRANNON

A Kingdom, Not Democracy

Civil court fights over church property (See " 'Rhubarb' at Rocky Mount," April, 1955) may largely be due to the absence of courts of appeal within the churches. This lack would draw the scorn of the Apostle Paul: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" (I Cor. 6:1). . . . The use of courts of appeal within the churches would enable groups who are dissatisfied with a local or denominational situation to have their day in court and fight out their issue to a proper conclusion, within bounds. To be sure, the erection of such courts of appeal would be tantamount to erecting presbyteries and synods. Baptist dreams of local autonomy and democracy would go glimmering. But the New Testament church is not a democracy, but a kingdom.

EDWARDS ELLIOTT, *Pastor, First Orthodox Presbyterian Church*

San Francisco, Calif.

Meals Take Second Place

Your "splendid" magazine, with its valuable news articles, its challenging presentations, and its practical help, is looked forward to each month. In fact, when it arrives, the evening meal takes second place to a perusal of its contents. After it has refreshed my soul and renewed my vision, I then pass it on to others in the church, who enjoy it, also. Many of the items find their way into my permanent file on "ideas."

San Rafael, Calif. MARIE A. WOELFL

* * *

The April issue of Christian Life was "tremendous!"

Modesto, Calif. RUBY HAINES WAGNER

* * *

The April issue was "superb!"

Weatherford, Texas JOE B. MASON

Lost Weekend

For the life of me I cannot see how you figured that Rev. Locy's preaching from midnight Saturday until 19 minutes past Sunday midnight is 48 hours 18 minutes. To me it (See "People," April, 1955) is only 24 hours 18 minutes.

Chicago, Ill. MARY BELL HINSHAW

● *Maybe it only seemed that long*—ED.

Creation or Evolution

Please accept my thanks on your article, "Origin of the Universe." I haven't had time to read anything else, but I have *studied* that twice. I am a pastor's wife who teaches some science in the local high school. I have not had access to many works by Christian scientists. It is gratifying that this is only "Part One."

Johnsonburg, Pa. EDITH W. DAVIDSON

* * *

Definitely, we don't want to miss any of the "Creation" series. We have two daughters who were interested in the evolution series in *Life,* chiefly because that is the view taken in the schools here. We feel the junior years are the time to establish them in God's Word, and are looking forward to a blessing for them and for ourselves.

North Portal, Sask. REV. R. H. MACKENZIE

* * *

In a day when our school students need a "Thus saith the Lord" to sustain their faith in this skeptical age, your "established Christian men in various fields" have not prevented but increased the "error of a false or shady apologetic." To the naive statement that original creation was apparently "a spontaneous one," may I call your attention to Gen. 1:21, "and God created . . ." That means He made *something* out of *nothing,* and this occurred after the origin of the universe, the earth, the firmament, day and night, grass, trees, sun, moon and stars. The Bible "days of creation" will not harmonize with a "spontaneous creation." To set your readers straight on just where these men stand, may we have a yes or no answer to this simple question: Was the earth formed before the stars? If they say "No," they will agree with their article, but will be in direct opposition to Scripture. If they agree the answer is "Yes" I believe they should publish a definite refutation of what they have written. My Bible states clearly enough that the earth was formed before the stars, nothing about a turbulence of dark gas becoming a galaxy (stars), becoming dust particles, becoming the earth (after 500 million years, according to page 17). . . . "There is increasing evidence that man's ability to comprehend the gigantic spread of the cosmos is limited by his earth-bound knowledge" (page 54). How true! I refuse to swallow the gobbledygook.

Sturgis, Mich. WILLIAM S. MILLER

* * *

I love religious fiction and had quite a good chuckle while reading your first sketch on Creation.

Los Angeles, Calif. MAX J. WELCH

Good Neighbor

I noted the picture and write-up concerning the restoration of the Old North Church steeple in Boston. One interesting fact was omitted. Park Street Church, pastored by Dr. Harold J. Ockenga, contributed a large sum of money (I believe to be in excess of $1,000) to the restoration of this historic landmark. At the time Park Street Church was in the midst of a much needed construction program of its own, involving tens of thousands of dollars which they did not have. The Christian public should take its hat off to a church which realizes its civic responsibility, in addition to its tremendous program of missions, Christian education, evangelism and pastoral ministry.

Nyack, N.Y. JOHN F. TAYLOR, *Missionary Training Institute*

Unifying Bond

Just as the *Christian Century* is a unifying bond among liberal churchmen in America, we feel that CHRISTIAN LIFE performs a similar service for fundamentalism,

Christian Life

Editorial Platform

● Produce individual participation in missions by spotlighting missionary activity and problems.

● Encourage fruitful Christian living in every activity of the believer.

● Stimulate the desire for Christian education in the community, church, home and individual.

● Awaken believers to the need of winning the lost and of caring for the newly converted.

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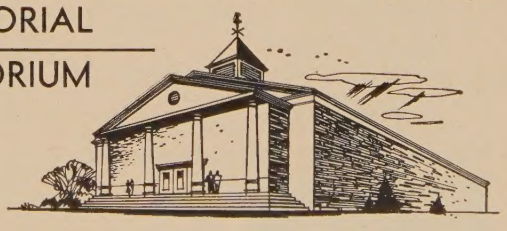

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Readers Write

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East Dereham, Norfolk, England

Nix to Object Lessons

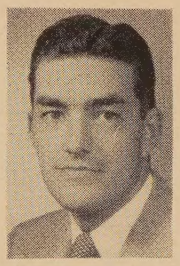
I wonder why we evangelicals are so quick to point to others for "heaping to themselves teachers having itching ears," and "turning to fables." And yet we advocate some of the most absurd ways of *obscuring* the truth of the Gospel for children! Do we *have* to have eggs to represent sin and black, red and white hearts to represent the blood of Christ? Can't we teach very simply that disobedience to God is sin and that Christ took our punishment for us so that we could have forgiveness?
Chicago, Ill. VIOLET YOUNGBERG

Christian Life Evangelists

YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During June they may be heard at the following places:

Mr. and Mrs. Lester Place

Calvary Baptist Church, Susanville, Calif., May 31-June 5; Temple Baptist Church, Fontana, Calif., June 7-12; Phil Kerr's Musicals, Pasadena, Calif., June 13; Community Bible Baptist Church, Phoenix, Ariz., June 15-19; The Galilean Baptist Church, Dallas, Texas, June 26-July 1.



Ralph Williams

Lake Jennie Covenant Church, Dassell, Minn., May 25-June 5; Lake Byron Summer Conference, Huron, S. D., June 6-10; Union Services, Chadron, Neb., June 15-26.

Bible Character Impersonator

Paul Jackson

Hinson Memorial Baptist Church, Portland, Ore., June 5-10; The Four Square Church, Portland, Oregon, June 26-July 1.

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People

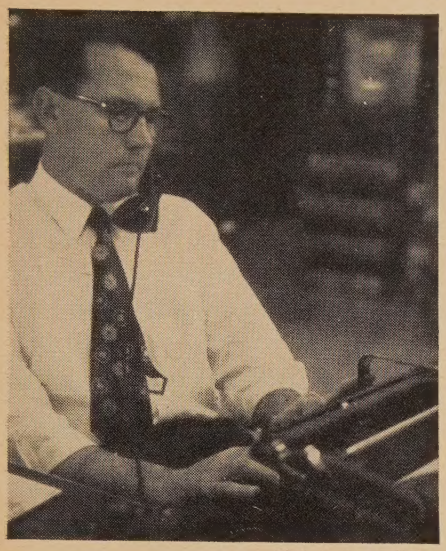

Photo by Don Rutledge

News-hound Burnham trails Graham team.

Editor to Glasgow

COVERING Billy Graham's Glasgow meetings for *The Chattanooga News-Free Press* was George Burnham assistant city editor.

Last year, *The News-Free Press* ran 45 consecutive first-page articles written by Burnham on the Graham London Crusade.

This spring Chattanoogans queried the paper frequently about the Scotland Crusade. So Burnham was sent overseas again.

Burnham, a converted alcoholic, found Christ in a meeting which he covered as a reporter. A series of articles in the Chattanooga newspaper gave Burnham's testimony. Response was extremely favorable.

Union Boss

IN A BALLOTING upset, former Communist Sam Jenkins was elected president of the Marine Workers and Boilermakers' Union in Vancouver, B.C. by a three to one vote.

His opponent had strong union backing; his predecessor was a well-known leftist.

Ex-Red Jenkins was converted four years ago and now conducts a Mission in the Pender Auditorium.

Admitting his former connections with Communism, Jenkins states, "I've had nothing to do with the party since my conversion to Christ."

Despite his new union job, Jenkins said he will continue preaching. "Woe is me if I preach not the Gospel," he quoted.

New vice president of the union is Alex Livingstone, recently converted in Jenkins' mission.

Jenkins, former business agent of the union, is a member of Vancouver's Broadway Tabernacle.

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Seniors, Henry Shick and Martha Edwards, June graduates, hold symbols of education at Roberts Wesleyan The diploma—academic achievement; the Bible—Christian faith. Both students plan to enter the teaching profession.

CL-6

FALL SEMESTER BEGINS . . . SEPTEMBER 12

Looking for a new job? Consult Placement, page 11.

ALL CHRISTIANS

influenced by the ministry of the late PAUL RADER are requested to write or wire Chicago Gospel Tabernacle, 825 Barry Avenue, Chicago—thus joining thousands of others in great 33rd Anniversary, June 12, 1955. Advise if in active Christian service.

SPEND CHRISTMAS IN BETHLEHEM WHILE ON WORLD TOUR!

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Escorted by Lawrence and Mary Carty on their 6th flying lecture tour to Bible Lands.

Write for folder and information.

REDDY TRAVEL SERVICE, INC.

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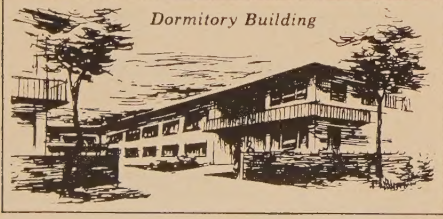
They burned their wagons to reach California

When the Jayhawkers' wagon train reached Death Valley in December, 1849, they found the mountains ahead too rugged to cross. So there in that hot desert valley between the Funeral and the Panamint mountains they burned their wagons and trudged on afoot. Before them was the promise of a golden land that seemed almost too good to be true.

Today Christian higher education in California comes pretty near to falling into this same too-good-to-be-true category.

Since 1908 the Bible Institute of Los Angeles has been building toward what is now the finest school of its kind in the nation. To continue this progress a brand-new, 3 million dollar campus is now being built on 50 acres of land that was once an orange grove – just outside the downtown congested area.

Biola is made up of a four-year Bible college offering a B.A. degree, a two-year Bible Institute, a one-year post-graduate School of Missionary Medicine, a three-year-post-graduate theological seminary (Talbot).



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Prospects

Bible Light on Today's Events — **Outlook for Tomorrow**

Red China Aim Unchanged

Crisis on the south-east Asia mission field continues. War may have been averted over Formosa strait situation for the present . . . But missionaries on the field are confident Red China objectives remain the same: annexation of Formosa.

Missionaries Keep on in Indo-China

Meanwhile, threat in Indo-China grows. But missionaries refuse to be discouraged. Veteran missionary Gordon Smith has long claimed he and fellow missionaries would be able to present Gospel despite Red pressure so long as Christians at home believed when they prayed . . . Folks at home apparently give up a country to Communism long before missionaries.

NAE Meeting Successful

Recent National Association of Evangelicals annual convention in Chicago proved marked success . . . If evangelical Christians have a "voice," plainly it is NAE. Others have tried, but only NAE has brought together varying denominational groups holding conservative theological doctrines . . . Convention pointed up gains, revealed new opportunities for cooperation. Regrettably some larger independent organizations continue to reap benefits, avoid responsibilities.

Leaders Needed in Christian Education

But NAE must step out, give aggressive leadership. Visitor in education section at recent convention felt delegates fiddling with trifles . . . Christian education faces trial of its existence in new boom of public school education . . . Christian educators must face facts squarely, lay problem before Christian public dramatically . . . If NAE can't, some other agency should be found. Need is urgent.

Mission Giving Drops

Curious facts: Christians give to physical needs more freely than to spiritual. Because physical suffering is relieved now on many mission fields, giving has dropped. . . . Also, Christians give to missions more readily than to Christian colleges, Bible institutes, seminaries—where missionaries must be trained. With mission need great, schools are suffering.

Latest Trend in Missions

In the event you haven't noticed it, Christian literature distribution is growing trend on mission fields today. ELO (Evangelical Literature Overseas) and its recent offspring LEAL (literature distribution organization for Latin America) are evidence . . . To date only one denomination (Southern Baptist) has caught vision locally. Their key: a rapidly expanding chain of Christian bookstores.

Ethiopia on the Fence

Ethiopia has long been considered friendly to missions. Emperor Haile Selassie, according to those who know him well, is a born-again Christian. Yet close study of the actions of this country at recent Asian-African conference reveals a curious fact: in all cases of showdown between pro-Communists and anti-Communists, Ethiopia sides with the Reds . . . Current rumor going the rounds among missionaries in Ethiopia is that Selassie, now in Britain, next goes to Moscow.

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Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. To help cover cost of handling, there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted.

Positions Open

Female

Skilled secretary. Opening in eastern college. Desire person who feels God's leading to this type of service. **Box JE-196**

Good home given in exchange to born-again, motherly, understanding, responsible, unencumbered, mature woman. Will live with mother and be able to care for 2 sch. aged girls while mother works. Must thoroughly enjoy young people. **Box JE-198**

Christian Day School teachers for kindergarten, 3rd and 4th grades. Calvary Presby. Church in N. C. Must be consecrated Christian and meet state teach. requirements. Give educational background and Christian standards. **Box JE-200**

Bookkeepers—Learn to operate bookkeeping machine, or use your skill, plus typing, in Customer's Service Dept. Christian publ. in Chicago. Fine program of benefits free; merit rating each six month. **Box JE-202**

Typists—Several good positions for billers, stencil-cutters, transcription clerk and writers of sales letters. Sunday school publ. in Chicago. Excellent program of benefits free; opportunities to advance. **Box JE-204**

Salesperson with Christian education background. Good opportunities to advance. Sunday school supply store in Chicago. **Box JE-206**

Young lady to assist bookkeeper in Christian publication office. Excellent oppor. to get exp. for someone interested in figure work. Some typing. Good company benefits. Moving from Chicago to western suburb in about a yr. **Box JE-208**

Stenographer for publication office. Company benefits. Interesting work. Presently located in Chicago with plans to move to western suburb in few months. Give details. **Box JE-210**

Wanted: Food Service Mgr. Interesting and challenging opening for lady experienced in directing large feeding to act as dietician at Christian college Begin Sept. 1. **Box JE-246**

Male

Exp. Christian businessman with executive ability wanted for Christian organ. in Los Angeles. Must be able to handle correspond. and personnel. Permanent. Pleasant apt. available. Give complete resume. **Box JE-212**

Christian chemist, under 40. Lab. work, assaying precious metals, light research, plant consultant for small mid-western company. **Box JE-214**

Partner wanted for expanding religious publishing, printing business. $5,000 cash necessary. Southwest. **Box JE-218**

Machinist, dry cleaning instr., kitchen instrs. and construction workers needed by training sch. in Fla. Prefer single man or man whose wife could be teacher, nurse or sec'y. Oppor. for Christian service. **Box JE-220**

Man, between 25 and 35, willing to be trained as Sales Mgr. and Purchasing Agent by a central N.Y. state company. **Box JE-222**

Both

Christian college in midwest has vacancy for professionally qualified librarian; also for instructors in home economics, business-acct., and aeronautical engineering. **Box JE-224**

Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible School lessons; also visual aids. Teaching exp. and knowledge of Christian Ed. helpful. Excellent oppor. in Chicago. **Box JE-226**

Artists. Excellent oppor. for talented Christian artists. Prepare color drawings for growing line of evang. filmstrips for children. Payment on liberal royalty basis. Several top artists already engaged. **Box JE-228**

Wanted immediately: a cook, a farm utility man, and qualified high school teachers. **Box JE-230**

Elem. sch. teachers. Born-again, kindergarten, 3rd, 4th and 6th grades. 200 pupil Chrs. sch., parent sponsored, non-denominational. Salary scale commensurate with public schools. Midwest location. **Box JE-232**

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Men and women to earn $8.00 daily in spare time by visiting with people. The product is a necessity to all. Excellent opportunity. **Box JE-236**

Refined, middle-aged Christian couple, in good health, with car to live in Fla. with elderly couple. Lovely apt. supplied. Free rent, heat, light. Light housework; prepare meals. Man to do light work outside with pay. **Box JE-238**

Born-again Christian case worker for boarding school in Portland, Ore. area. Must be willing to work on missionary basis. **Box JE-240**

Consecrated couple (40-55 yrs.) for full time Christian service as house parents. $3,500 a year plus board and room to those who qualify. If unencumbered, write, giving education and employment background; phone no. **Box JE-216**

Principal for faith Christian high sch. (an interdenominational boarding sch.) in W. Va. mountains. Must be qualified and have Master's degree. Also needed: qualified teachers and other workers willing to serve on faith basis. **Box JE-242**

Christian administrator for 50 bed hospital. Some exp. necessary. Bldg. program in progress. Salary open. Position also available for certified laboratory and X-ray technician. **Box JE-244**

Situations Wanted

Female

Chrs. Ed. and Youth Dir., 31, desires similar pos. in fundamental, evang. church. 4½ yrs. exp. in Presby. Church, U.S. Especially interested in youth work. Columbia Bible College grad. Prefer South. **Box JE-253**

Alternating mission teaching with some teach. in Canada or U.S. 13 yrs. exp. as Bible sch. teacher in Canada, U.S. and West Indies. Th.B., M.A. degrees. Arminian. **Box JE-255**

High school teacher of Latin, English and commerce desires pos. in Christian high sch. in northern Florida. **Box JE-257**

Christian teacher desires biology or zoology teach. pos. in high sch. or college. M.A. degree. Teaching exp. **Box JE-259**

Christian teacher desires Spanish teach. pos. in high sch. or college. M.A. degree. Exp. in high sch. and university. **Box JE-261**

Male

Young man desires part-time pos. as minister of music and/or Chrs. Ed. Dir. in fundamental church in or around Portland, Ore. Train. in Chrs. Ed. and Sacred Music. Could teach organ or piano privately. **Box JE-267**

Work in fundamental church in or near Chattanooga, Tenn. desired by ministerial student, 25. 6 yrs. exp. in pastoral work, choral dir., youth work, and educational dir. Married; 1 child. **JE-269**

Pastor-Evang. desires pastorate. 17 yrs. exp., Bapt. ordained. Strong preacher, able organizer, loves souls. Excellent refs. Wife very capable in music, youth work, etc. **Box JE-271**

Man, 26, desires pos. as Minister of Music or combined with youth work. Will consider teach. in Christian college or Bible inst. B.Mus. degree. 5 yrs. exp. in choir and song direct. and voice teach. Wife qualified sec'y. **Box JE-273**

Minister, 45, desires assoc. with evangelistic party as advance man, platform man, bus. mgr. 20 yrs. pastoral and evangelistic work. Author, writer, advertising exp. Can organize, raise finance. **Box JE-275**

Accountant, 24, desires pos. with West Coast or Middle West firm in public or industrial accounting. B.B.A. with distinction, U. of Minn., diversified exp. Now in Army; available Sept. **Box JE-277**

Supply preaching for summer vacation months desired by German Ph.D. Ex-missionary; exp. preacher. Now college professor. **Box JE-279**

Baptist minister, 47, desires change in pastorate. Prefer independent, fundamental church. 15 yrs. exp. in pulpit and youth work. Wife former sch. teacher; excellent in child. work. **Box JE-281**

Fundamental pastor, in present church 14 yrs., desires small town or rural church. Bible sch. and semny grad. Wife plays piano and is good children's worker. Missionary minded. Has sound and slide machines. **Box JE-285**

CAN PREVENT THIS

LAST SUMMER over 52,000 boys and girls — from rural homes — attended American Sunday-School Union Bible camps and Vacation Bible schools. 4,986 of these children professed faith in Jesus Christ as Saviour. Without this personal experience of saving faith, many of these children might have been driven by their home and community environments to lives of uselessness and even crime.

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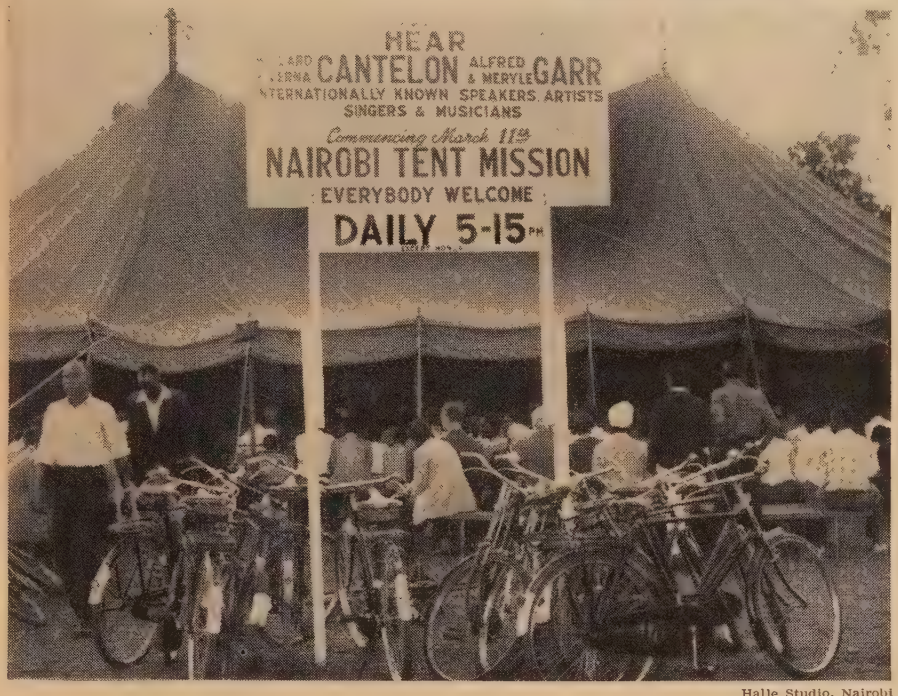
Christian Life

Vol. 17 • No. 2 June • 1955



Halle Studio, Nairobi

KENYA FEELS IMPACT OF EVANGELISM
Tent campaign produces results in heart of Mau Mau land.

Revival After Bloodshed?

• Observers warn that Mau Mau is "down but not out." New violence could flare at any moment and ignite all Africa.

• But gospel evangelism may be breaking Mau Mau's spell in East Africa. Three spring campaigns hearten Christians.

MAU MAU terrorism is losing ground, say missionaries from Kenya, East Africa. There are indications that the back of the fanatical movement among Kikuyu tribesmen has at last been broken.

Successful evangelistic campaigns in Nairobi, capital of Kenya, may indicate a spiritual awakening in violence-ridden Kenya.

Ken Terhoven, South African evangelist, recently launched the first city-wide evangelistic campaign Nairobi has seen. More than 1,000 responded for salvation.

Regarded as most remarkable was the large number of secondary school children who were reached with the Gospel. Conversion of children ran into the hundreds. This kind of thing, missionaries say, is seldom seen in East Africa.

Despite the state of emergency declared in August, 1952, government officials okayed a request by missionaries Rev. and Mrs. John Kitts to pitch a tent in the middle of the city during March. The evangelistic party consisted of the Willard Cantelons of British Columbia and the Alfred Garrs of California. Crowds of Africans, Indians and Europeans overflowed the meeting place. More than 400 professed conversion in the month-long campaign.

Kitts reports that many Africans who would not go near a church for fear of Mau Mau retaliation were attending meetings freely by the campaign's close. Even some who had taken the blood oath were changed.

The Kitts have planned definite follow-up of this victory. The government has granted permission for the erection of a 1,000-seat evangelistic center in Nairobi.

In April Glen Wagner and a Pocket Testament League team toured Kenya in a gospel sound truck. Scripture portions were distributed freely.

Returning from Africa after launching the P.T.L.'s African campaign of Scripture distribution and mass evangelism, International Director Alfred Kunz reported:

"Even the editor of the leading newspaper told us that widespread Christian teaching was the thing most desperately needed there at this time. . . . Authorities in Kenya frankly state that it was the Christian Kikuyus who prevented the situation from getting completely out of hand."

Kunz said that "there seems to be a general feeling in this community that the only thing that can save the situation is a genuine spiritual awakening."

Gospel Recordings Inc. recently shipped one ton of records to be used among the Mau Mau's in Kenya.

Jack McAlister of World Literature Crusade is laying plans for an Every Home Crusade in Kenya. To top it off, this month special meetings will be held throughout Kenya in connection with the 60th anniversary of the Africa Inland Mission.

K. N. Phillips of the Africa Inland Mission has been working in Kikuyu detention camps. One camp, only recently African bush, now holds 16,000 Kikuyu detainees.

According to Phillips, writing for *The Christian*, officials of these detention camps are increasingly realizing that "Christian faith alone can provide a true basis for the successful re-absorption of these thousands of deluded men into normal life."

Phillips takes gospel recordings in the Kikuyu language into a compound where there are 500 or more Mau Mau. There he plays the hymns, preaches and distributes Scriptures.

Although for political reasons the missionary refrains from appealing for decisions, he says that "never before, in 16 years of missionary service, have I seen such spiritual hunger."

Even in the detention camps those who make decisions for Christ are watched by the Mau Mau.

Regardless of the consequences, many choose Christ. "We are ready to suffer, for we only want to be Christ's completely," said one.

After confessing Christ, another prayed, "As a fish in the sea and cannot be harmed by the heat of the sun, so may I be unhurt by the fierceness of temptation."

In spite of risks, the new converts vowed they would speak over the camp

Wide World Photo

TERRORIST ROUNDUP
Mau Mau suspects are herded to camp.

broadcasting system, giving their names and renouncing Mau Mau.

Mass arrests and detention of suspected Kikuyus, plus the conviction and sentencing of many key leaders, has brought about some lull in the activities of this fanatical white-hating movement. Government officials and missionaries, however, are aware of its continued activities. The Kenya government is frankly alarmed at the spread of the movement to other tribes. New violence could flare up at any moment.

For 30 months African Christians in Kenya have been severely tested. Mau Mau pressure has frightened false believers out of the church. Those who remained built a stronger church. Christians became the strongest resistance to the movement and many died refusing to take the Mau Mau oath. Some wanting to be loyal to Christ were confused. Mau Maus call Christianity a foreign religion and believers are called traitors to their tribe.

But a new book, *Defeating Mau Mau*, published in London, asserts with conviction that Mau Mau is losing out. The author, L. S. B. Leakey, is the son of missionaries, who grew up in Kenya.

He points to the Christian religion as the means to defeat the satanic movement. But he indicts Christian groups for teaching "not Christ Himself" but rather a "20th century western Christianity." Because of this, he says, Mau Mau were able to use the Christian religion for their own ends.

The author tells how the independent church was subjected. First there was a corruption of its moral standards, then a slackening of its disciplinary code and finally a perversion of its doctrine.

For instance, Leakey tells how hymns were altered. The name Jesus Christ (*Jesu Kristo* in Kikuyu) was removed and Jomo Kenyatta (the name of the Mau Mau leader) substituted. Kenyatta himself had once professed Christianity, and he used his earlier Christian associations to carry out his plan.

Now the way is once more opening for the preaching of the Word. The resurgence of the preaching of a simple, deep-rooted, Bible-based Gospel raises the hope that God will send a revival and thus end Mau Mau terrorism. Christians should pray to that end.

United Press Photo

MAU MAU BOSS
Jomo Kenyatta replaced Christ.

Peron vs. Roman Catholics: Argentine Fisticuffs Rage

• Remaining shakily neutral, evangelical workers pray that they won't be lambasted by both angry combatants.

SINCE EARLY last fall fur has been flying in Argentina. The combatants are the two great powers in Argentina—President Juan Peron and the Roman Catholic Church.

Peron will not quit until he gets what he wants—the squelching of a Catholic move to organize a new party and an affiliated labor movement. If necessary, he'll revise the Argentina constitution to hamstring the Catholics.

But the Catholic Church won't give up without a show-down battle.

Peron launched the attack on religious education in the schools by cutting off funds and firing teachers. He legalized divorce as "protection for the family." Prostitution was brought back as an "imperious public necessity."

Anti-Catholic blasts in the pro-Peron press preceded a charge that 89 Roman Catholic schools had defrauded the government of more than four million pesos ($300,000). Early in April Argentina recalled its ambassador to the Vatican in Rome.

Catholics countered with a demonstration on Holy Thursday. Instead of ending their march at the point designated by the police, they marched into the Plaza de Mayo, pausing in front of Government House, where Peron has offices. Traffic was paralyzed for more than half an hour. The crowd shouted "Argentina is Catholic!" and called for "Religion in the schools."

But there was more to come to rile Catholics. In mid-April the teaching of Roman Catholic religion and morals in Argentina's public schools was suspended. Peron's mouthpiece, *LaPrensa,* called for constitutional reform to eliminate "the bad faith of sectarianism."

Constitutional reform is a simple thing in Argentina. All that is needed for the calling of a constitutional assembly is a declaration by two-thirds of the Congress.

Foreseeing such a move, Argentine bishops prepared a pastoral letter to be read in all Catholic churches. It didn't mince words. Though accepting the possibility of economic separation, it declared that "Catholics cannot in conscience admit the moral separation of Church and State."

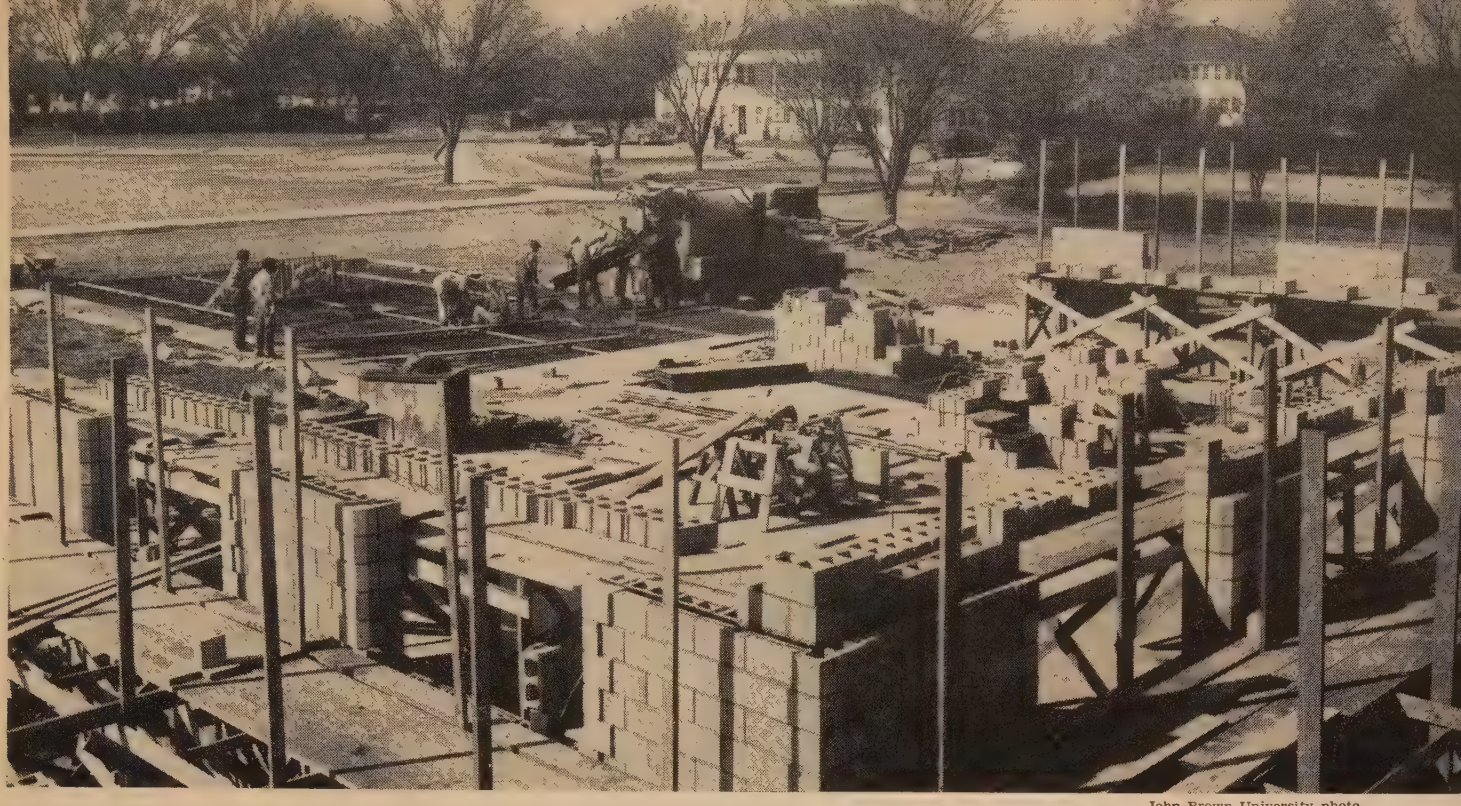
Late in April police claimed to have discovered a "conspiracy of vast proportions." It was, they said, spearheaded by Roman Catholics.

Since the anti-Church campaign began in November, more than 20 Roman Catholic priests have been arrested by the Peronists.

Amid the hubbub, the newspaper *La Epoca* asserted, "There is no controversy. The state is simply using the rights it has over those who would interfere in things where they have no right. That is all."

To evangelicals, the situation remained ticklish. Political opinions are being withheld. One missionary, admitting the importance of the Argentina crisis, commented, "I know of no Argentine missionary or national who would be willing to be quoted."

But a Conservative Baptist missionary was denied a visa to Argentina early in May. Mission leaders did not know why.



John Brown University photo

New library goes up at John Brown University. Some schools are booming ahead with construction plans, yet needs are still outstripping deeds.

- College enrolment is up 18 per cent. Yet Christian schools show only a 1 per cent gain, exclusive CHRISTIAN LIFE survey reveals.
- Situation is serious for small schools. Seminaries are in trouble. Other startling facts show quick action is needed to turn tide.

Are We Building Fast Enough?

COLLEGE enrolment has reached an all-time high. At no other time in the nation's history have so many people pursued so avidly the will o' the wisp of learning.

The 1954 fall enrolment in higher educational institutions rocketed to nearly 2.5 million. This was an 11 per cent gain over 1953's enrolment and an 18 per cent gain over 1951—the low post World War II year.

What's more, the rate of this increase multiplies sharply. This fall an anticipated 2.7 million young men and women will be enroled in institutions of higher learning.

Picture Darkens. A grim shadow, however, hangs over this otherwise bright picture for Christians. A CHRISTIAN LIFE survey reveals the startling fact that *there has been no corresponding increase in enrolment in evangelical Christian institutions.* Christian Bible schools, colleges and seminaries are barely holding their own with an infinitesimal increase of only *one-third of one per cent* during the four-year period from 1951 to 1954.

This state of affairs was turned up by CHRISTIAN LIFE researchers who tabulated official government figures* for the enrolment of 49 evangelical institutions. Here are other important facts uncovered:

1. Only 24 of the 49 Christian schools studied show any increase in enrolment whatsoever. Enrolment for the other 25 schools, started on the downward trend by the Korean conflict, has never recovered.

2. For schools with more than 500 students, enrolment increased 2.6 per cent in the four-year period covered by the survey. But schools with less than 500 students registered a 6.4 per cent loss. Apparently small schools are in serious trouble.

3. Bible school enrolment actually *decreased* 8 per cent between 1951 and 1954.

4. Seminary enrolment registered only a 1 per cent increase, with southern theological schools way out in front of northern ministerial training centers.

5. While it is true that 1954 en-

Students enjoy new library at St. Paul Bible Institute. Building today insures future education.

Photo by C. J. Larson

Compiled from "Fall Enrolment in Higher Educational Institutions" for 1951, 1952, 1953 and 1954 issued by the U.S. Department of Health, Education and Welfare.

rolment for Christian schools gained 5 per cent over 1953, the gain was not enough to offset drops in 1952 and 1953 (see graph).

This is a strange picture indeed at a time when educators, government experts, industrial leaders and parents are talking about the tidal wave of students which is now crashing into our schools.

What is the reason for the lag in Christian school enrolment? What does it mean?

Before answering these questions, let's look at the national situation in regard to higher education.

Population Soaring. During the last 50 years the population of the U.S. has doubled. The number of births each year has almost doubled in the last 20 years, reaching nearly four million in 1953.

During the last 50 years the number of students enroled in private colleges has multiplied more than seven times, while the number enroled in public colleges and universities has multiplied 17 times.

Add to this the fact that the percentage of college-age youths attending institutions of higher education is steadily increasing. Today 31 per cent of our college age youth goes to college. If the percentage continues to increase at the same rate, by 1960 39 per cent of our young people will be in the ivied halls.

So a conservative estimate points to a nearly three million college population by 1960 and 4.25 million by 1970 —nearly double today's enrolment. If the percentage of college-age youth going to college increases at a slightly more rapid rate, educators may be coping with as high as 6.5 million by 1970.

It is logical to expect that Christian school enrolment should reflect the national trend. That it is not doing so is cause for alarm.

Public education is taking steps to take care of the influx of students. The nation entered the current school year with a classroom deficit of more than 300,000. However, according to the U. S. Department of Health, Education and Welfare, school construction is striving to keep abreast of the need. This year new classroom construction at the rate of 60,000 per year will reach an all-time high capital outlay of more than $2 billion.

President Eisenhower has asked Congress to enact a four-point program of federal aid to education aimed especially at school construction. Though this may not be passed in its present form, chances are public concern will force some sort of federal aid bill into law.

The problem is tough for public schools. But privately controlled institutions are facing an even rougher situation. They cannot count on help from the government.

A study of college and university needs made by the Council for Financial Aid to Education, Inc., shows that half the nation's colleges and universities are operating at a deficit. Average per capita cost of operation has increased 50 per cent since 1948.

College Income Down. At the same time the 753 colleges (including 256 church-related institutions) were able, between 1948 and 1953, to raise tuitions and fees an average of only 21 per cent. During this period the average total income from tuitions and fees dropped nine per cent.

How do evangelical Christian schools fit into the picture? In view of the national situation, why are their enrolments lagging? What can be done about the situation?

To find out, CHRISTIAN LIFE asked several noted Christian educators for their reactions to the survey findings.

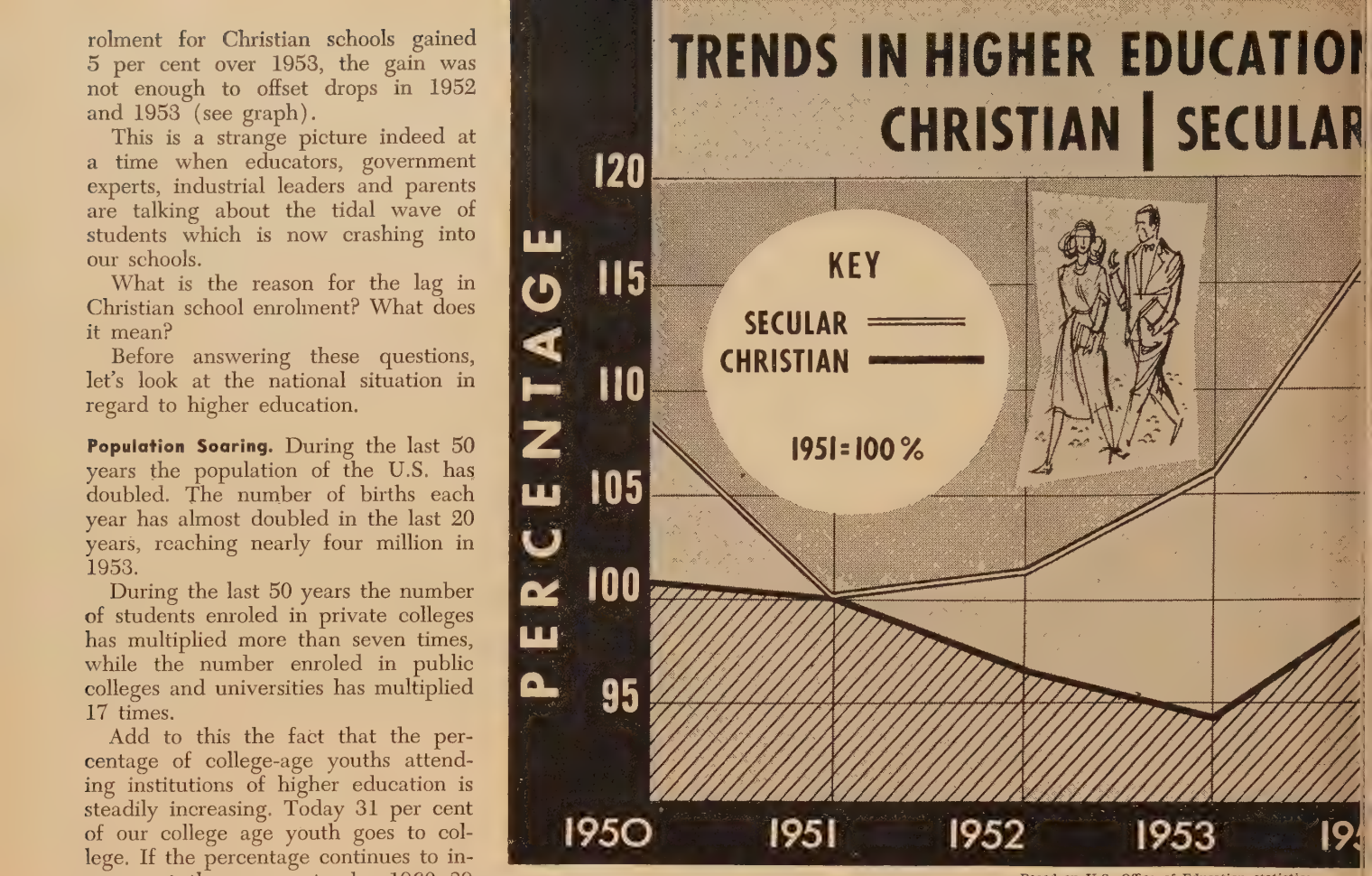
Dr. Charles Seidenspinner, chairman of the North American Association of Bible Institutes and Bible Colleges, was not surprised at the statistics. He said he was only too well aware of the situation.

"It is both a tragic indictment and a challenge," he said. "We've got a selling job to do."

That job is two-fold, according to Dr. Seidenspinner. First, we must sell the evangelical public on supporting Christian education, and second, we must sell the Christian approach to education to evangelical youth.

In order to attract and accommodate students, he stressed that Christian schools must expand their facilities and raise academic standards.

Dr. Merrill C. Tenney, dean of the graduate school of Wheaton College, also put his finger on lack of facilities as being at the root of the enrolment status quo. He said that Wheaton had

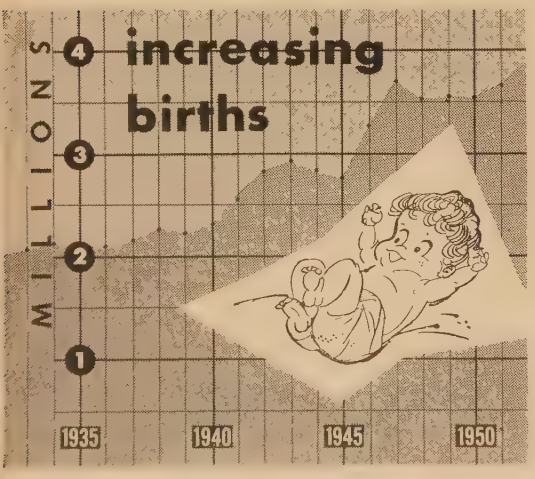


Based on U.S. Office of Education statistics

Enrolment picture shows Christian schools are falling behind national average in gain since 1951.

Birth rate has doubled in the last 20 years.

Based on state statistics



to refuse 3,000 applicants for the 1954-55 school year.

"We need a concerted campaign to train Christian teachers and to make the evangelical public aware they must support Christian education," he said.

A word of caution came from Dr. Carl F. H. Henry of Fuller Theological Seminary. A five-year period, he pointed out, is a relatively short time on which to base any decisive conclusion.

He suggested, however, that there are valid lessons to be drawn from CHRISTIAN LIFE's analysis.

A Broader View. The time has come, he said, for the evangelical movement to take a broader interest in the whole arena of vocational activity—not just the ministry and the mission field.

"Are Christian schools well equipped to qualify Christians vocationally?" he asked. "What school cultivates a young man to become, for example, a political office holder? The schools are woefully weak in such subjects as atomic physics, law and political science."

Henry advocated the idea of a "Christian university." At the same time he warned that to start such an undertaking prematurely or inadequately would discredit evangelical Christianity.

CHRISTIAN LIFE also queried several pastors for their opinions. Reactions were mixed.

Said Dr. J. Palmer Muntz, pastor of the Casanovia Park Baptist Church of Buffalo, N.Y.: "This is a surprise to me. We pastors are to blame, and I include myself. We have failed to emphasize the importance of Christian education. There is no excuse for people in our churches not to attend Christian schools. We must re-emphasize the whole matter of Christian education."

Dr. Henry H. Savage, pastor of the First Baptist Church of Pontiac, Mich.: "I am surprised and shocked. We must do something immediately to remedy the situation, even if it means lowering the educational standards of our Christian schools to allow more men and women to enter."

Dr. Ralph Stewart, pastor of the San Gabriel Union Church, San Gabriel, Calif.: "We send all of our young people possible into Christian schools. But sometimes we discover facilities are so limited that students can't get in even if they want to. This is deplorable, and I think something should be done immediately."

The situation, then, seems to be this: too many Christian young people are not getting a complete Christian education for living either because Christian colleges cannot accommodate them or because they prefer to attend secular educational institutions.

YOU CAN DO YOUR PART

If you feel led of God to contribute to the cause of Christian education, we urge you to make out a check to the school of your choice. Do it this month. Should you wish to give toward a specific project, write to the school for information. If you do not know where to give, send your contribution to *Christian Life*. We shall be pleased to distribute funds to worthy Christian educational institutions which, in our opinion, face the greatest need.

***Christian Life* also urges pastors and church leaders to put on a Christian education emphasis in your church during the month of June. Lay before your membership the urgent needs of Christian education. Demonstrate to your young people the advantages and importance of Christian education.**

***Christian Life* will provide free copies of this issue to pastors for distribution to those interested in Christian education this fall. Write to *Christian Life*, 434 S. Wabash Ave., Chicago 5, Ill.**

It is true that academic standards and physical facilities of Christian schools have steadily improved during the past few decades. But apparently progress has not been fast enough.

Quick Action Needed. Unless evangelicals act fast, mushrooming public education will soon be responsible for the entire education of the majority of the nation's youth. Are we willing to allow an increasingly secular and materialistic society to take over the teaching function which for centuries belonged to the church?

Here is the nub of the problem: There must be closer cooperation between the Christian school and the Christian parent. Evangelicals must give increased support to Christian educational institutions. To get this support, schools must do a more effective communications job.

Too long have Christian parents had a "let George do it" attitude, paying lip service to Christian education but actually giving their money to every other project under the sun.

Too long have pastors, "cumbered about much serving," relegated the cause of Christian education to "second fiddle" status, failing to alert their people to its importance.

Too long have Christian educators had an "ivory tower" attitude, not bothering to explain to Christian laymen the needs and aims of Christian education.

The Council for Financial Aid to Education summed it up this way: "Higher education must constantly explain its needs. Adequate support cannot be taken for granted; the needs are not self-evident."

Unless a close and permanent partnership is maintained between evangelical educators and the evangelical public, Christian higher education will lose out to secular education at a time when more than ever the nation needs strong Christian citizens.

The only solution is for evangelicals to open their hearts and their check books.

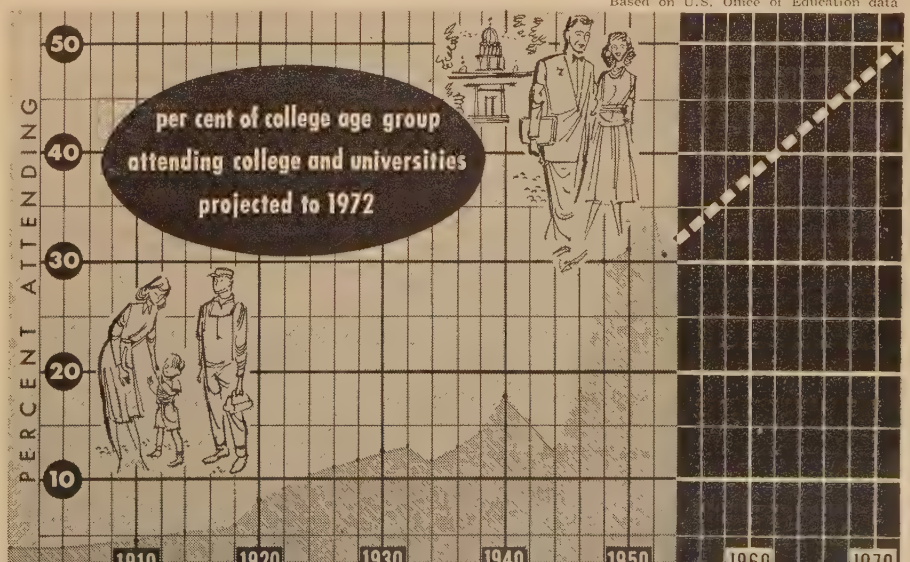
The National Association of Evangelicals has a commission on education. This commission should give immediate attention to the problem of communicating to the evangelical public the facts and figures concerning the plight of Christian education.

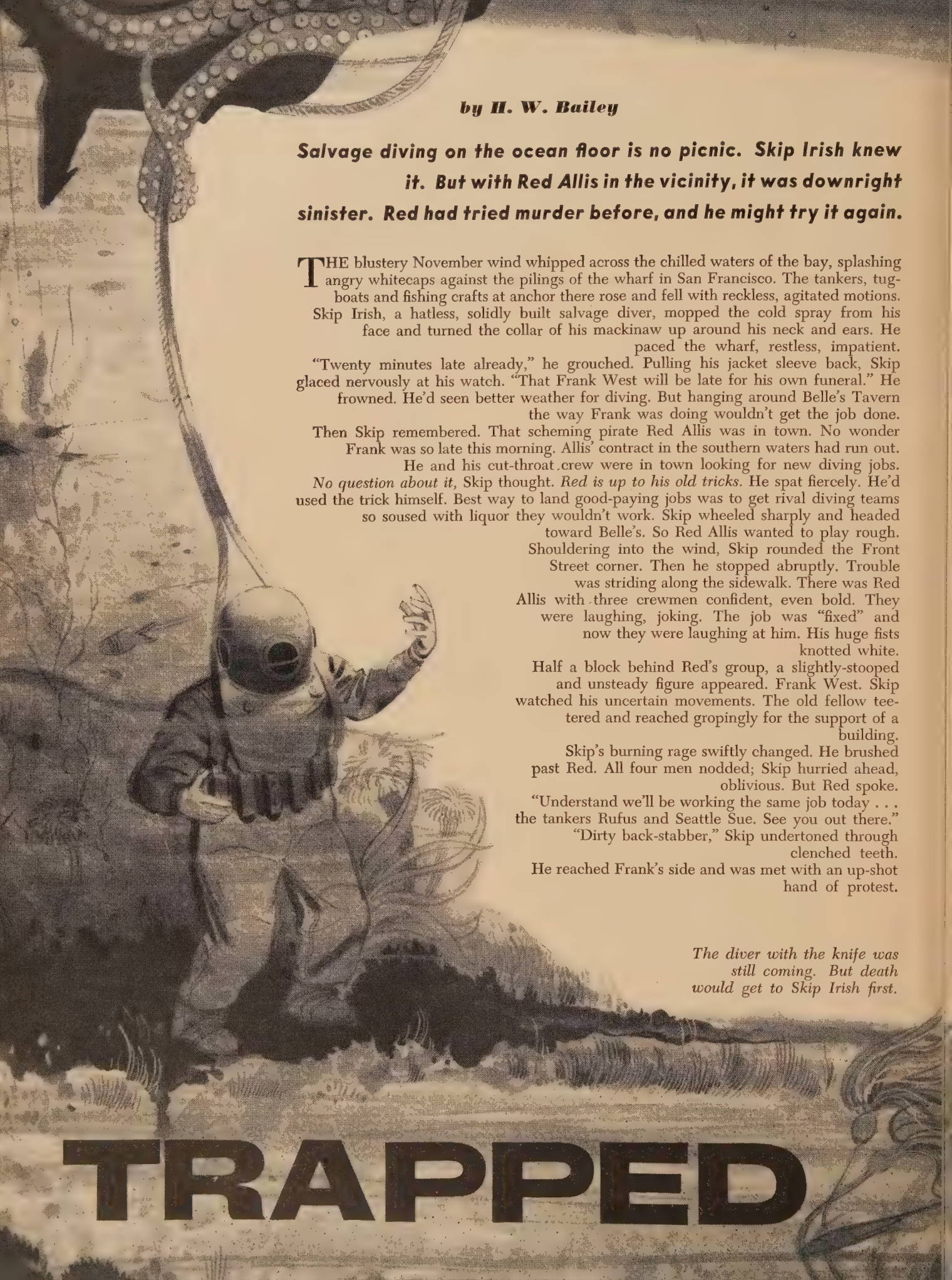
Christian schools should cooperate with the commission in getting the needs of Christian education before the people. If they cannot cooperate on this level, they must find some other way of taking united action.

Christian education needs help. The need is imperative.

By 1970 50 per cent of college age group—a total of 4.2 million—may be in the ivied halls.

Based on U.S. Office of Education data





TRAPPED

by H. W. Bailey

Salvage diving on the ocean floor is no picnic. Skip Irish knew it. But with Red Allis in the vicinity, it was downright sinister. Red had tried murder before, and he might try it again.

THE blustery November wind whipped across the chilled waters of the bay, splashing angry whitecaps against the pilings of the wharf in San Francisco. The tankers, tugboats and fishing crafts at anchor there rose and fell with reckless, agitated motions. Skip Irish, a hatless, solidly built salvage diver, mopped the cold spray from his face and turned the collar of his mackinaw up around his neck and ears. He paced the wharf, restless, impatient.

"Twenty minutes late already," he grouched. Pulling his jacket sleeve back, Skip glaced nervously at his watch. "That Frank West will be late for his own funeral." He frowned. He'd seen better weather for diving. But hanging around Belle's Tavern the way Frank was doing wouldn't get the job done.

Then Skip remembered. That scheming pirate Red Allis was in town. No wonder Frank was so late this morning. Allis' contract in the southern waters had run out. He and his cut-throat crew were in town looking for new diving jobs.

No question about it, Skip thought. *Red is up to his old tricks.* He spat fiercely. He'd used the trick himself. Best way to land good-paying jobs was to get rival diving teams so soused with liquor they wouldn't work. Skip wheeled sharply and headed toward Belle's. So Red Allis wanted to play rough.

Shouldering into the wind, Skip rounded the Front Street corner. Then he stopped abruptly. Trouble was striding along the sidewalk. There was Red Allis with three crewmen confident, even bold. They were laughing, joking. The job was "fixed" and now they were laughing at him. His huge fists knotted white.

Half a block behind Red's group, a slightly-stooped and unsteady figure appeared. Frank West. Skip watched his uncertain movements. The old fellow teetered and reached gropingly for the support of a building.

Skip's burning rage swiftly changed. He brushed past Red. All four men nodded; Skip hurried ahead, oblivious. But Red spoke.

"Understand we'll be working the same job today . . . the tankers Rufus and Seattle Sue. See you out there."

"Dirty back-stabber," Skip undertoned through clenched teeth.

He reached Frank's side and was met with an up-shot hand of protest.

The diver with the knife was still coming. But death would get to Skip Irish first.

"Now don't git yerself all het up over nuthin', Skip," Frank voiced hoarsely. "I ain't drunk." He stopped, choking and sputtering with a chronic coughing spell. His face turned purple. But when the coughing finally ended, he winked bravely. "Just 'nother one o' my spells. Little dizzy, that's all. Be fit as a fiddle in a jiffy."

"You sure now, Frank?" He shouldn't be working Frank. He knew it. But there wasn't a better professional tender of deep sea divers in the business. That's why Skip operated with just a two-man crew rather than the three or four-men teams, like most of the other salvagers. Such an arrangement cut down on the overhead, too.

Frank straightened, took a deep breath and winked confidently again. "Let's shove off, boss."

They walked to the wharf where Skip's 30-foot Sea Tramp was docked, and clambered down the rope ladder into the single-engined craft. The Tramp was an old tub. She needed a new air compressor badly. But as long as Frank West could stand on his feet to tend her, Skip wasn't too worried. The thought of Frank *not* being there made Skip cast another anxious glance at the wizened old salt. Why did a guy like that have to be always drunk or sick? Well, either way, this job had to be done . . . especially *this* job.

Out ahead they heard the smooth running engines of Red's Falcon, a converted 50-foot LCM. Skip maneuvered the Tramp out through the bay and followed the Falcon 15 miles out into the Pacific to where the tankers had rammed in the soupy fog and plunged to the bottom.

"I don't like it." Skip wagged his head. "It's just not healthy working so close to Allis."

"Haven't you heard?" Frank wheezed. "Red's a changed man. Everybody says so. He got hisself a dose o' religion while back. Won't have to fret 'bout Red pullin' anything shady now. Says he's 'saved.' "

"Listen, Frank," Skip shot back. "Don't let him fool you, no matter what he says. Never . . . NEVER trust a snake. I've known Red Allis long enough to know he'd stop at nothing to make a few bucks."

Skip pulled his head as far down into his mackinaw as he could. His eyes watered from the persistent, biting wind. As he pushed the Tramp's engine at full throttle, he couldn't forget the time off the Philippines shortly after Pearl Harbor. He and Red had both signed government contracts to salvage the critically needed copper and steel which lay in quantities, in the form of twisted wrecks, on the bottom.

Diving teams had worked side by side, and Skip had gotten to know Red Allis. After several close calls with death, he found out Red was behind those murderous attempts. Other divers, too, grasped and cheated. Skip knew he'd been no angel himself. But Red Allis had been the worst of the lot.

Skip squinted into the wind. The Falcon had cut speed. Then he saw the crew let out anchor. They'd found

ILLUSTRATED BY RICHARD MLODOCK

the location. The work was about to begin. Skip pulled the Tramp's throttle back to "slow" and cruised to within shouting distance of the other boat. He killed the motor. Then they dropped anchors, fore and aft.

At once, Frank came to life and took up his duties. As Skip eyed him, almost guiltily, the old fellow started the high-speed compressor. Another violent coughing seizure made Frank struggle for breath. Beads of perspiration oozed from his wrinkled face as he lifted the helmet to fasten it securely in place.

Skip scowled. He knew what he *should* do. He should lift anchor and go back to dock. Frank was in no condition to work. But he bit his lip. Red Allis wasn't going to beat him out of this job.

Giving the helmet a quarter turn, Frank locked it tight and snapped on the lines and the telephone cable. Giving the helmet two sharp slaps, Frank signaled that all was in order. Skip rose and shuffled to the side of the boat.

He made his way carefully down the Tramp's ladder into the water. Before letting go, Skip spoke into the built-in telephone set.

"Frank," he said, "keep a sharp eye on that other boat. If Red tries anything, don't waste any time getting me up." His voice was almost threatening. "I'll take care of him personally."

With a heave Skip shoved himself away from the boat and dropped into the deep.

On the ocean floor Skip soon located the two barnacled hulks of the tankers. They lay about 100 feet apart, with enormous holes torn in their sides. Through the eerie, gray shadows Skip could see that Red's diver was already at work on the far bulkhead.

"Just so he keeps his distance," Skip muttered.

"What'd you say, Skip?" Frank's voice cracked over the headset. "Everything okay?"

"So far so good, Frank. I'll keep you posted."

He eased forward toward the massive, slimy bulk. Over the earphones came the steady plunka plunka plunk of the air compressor up on deck. That was a heartening sound . . . a sound assuring life-giving air. Then, suddenly, the sound stopped. Skip froze. Then he smiled faintly and moved on. He should have remembered the automatic cut-out. The air compressor ran only when pressure was needed. He heard Frank cough again. Everything was all right.

As he approached the hulk, five giant rock crabs came out to meet him. They were red, hard-shelled creatures and their sharp, tough pinchers worked ominously. Skip kicked them aside and looked around for other denizens which might get nosy. Then he stopped, paralyzed.

Directly above his head, toying with the air hose, was a monstrous octopus. Its great, hard-muscled, suction-cupped tentacles groped and entwined themselves around and around the life-line hose. Skip dared not move. Best thing, he'd discovered, was to remain absolutely motionless. Perhaps this one, like others he'd encountered, would unwind itself and go away quietly.

"Want more line?" Frank's voice seemed to scream over the line.

He started to whisper a report of his perilous plight. But the old man up on decked barked out again.

"I kin feel you tuggin' . . . if you want more line why don't you just say so." Then Frank coughed violently. Suddenly coils of hose and cable wire came snaking down uncontrolled.

The movement excited the octopus. More searching tentacles encircled the life-line. The monster edged toward the gaping hole in the tanker's side.

(*Continued on page 77*)

Are Beliefs Necessary?

by John Walvoord

MEN, give them something to believe!" With fire and conviction, Lewis Sperry Chafer, Dallas Theological Seminary founder, often challenged his seminary class in evangelism.

But are beliefs really important? Even honored leaders of the church have denounced creeds. John Nelson Darby, dynamic and creative spokesman of Plymouth Brethren, regarded creeds as instruments of apostasy. Alexander Campbell left Presbyterian and Baptist fellowships to form his "Disciples of Christ" with no creed except the Bible. Modern liberals tell us that belief in the virgin birth of Christ, His sacrificial death and resurrection, and biblical infallibility are unnecessary baggage for modern Christians. And even evangelicals say that our need is spiritual power, not theology. The importance of fighting for more than the bare essentials of Christian belief is openly questioned. Christian organizations today are often founded on no more than an undefined belief in the Bible.

Growing self-criticism of cut-and-dried beliefs among evangelicals may, however, be a sign of health. Fundamentalists were right in clinging to essential beliefs. They were wrong if they were content with orthodoxy alone. Orthodoxy does not automatically produce spirituality. Our important witness is both truth and life. No spiritual power exists without Christian belief.

On the other hand, truth not translated into life is sterile. God has not called Christians to be theological mummies. Believers in Christ should manifest resurrection life and power as those "risen with Christ."

In self-criticism, however, we must not lose sight of the importance of beliefs. What we believe is important. It determines whether we are saved. Vital belief is the dynamic of Christian testimony. If evangelicals lack spiritual power, social conscience, love for the brethren and vital Christian experience, it stems not so much from bad beliefs as from beliefs not put into practice.

Nothing substitutes for the great fundamentals of Christian doctrine. Biblical preaching should have content. "Give them something to believe." Churches and other Christian organizations should have a doctrinal basis specific on all essentials. Aristotle was right when he wrote, "Generalities are a refuge for a weak mind."

Fundamentals are precious, not cheap. It is fundamental to vital Christian faith to believe in the Bible as God's inspired Word. It is essential to believe that man is lost in sin and needs a Savior. We must believe that Jesus Christ, as the eternal Son of God, born of the Virgin Mary, suffered and died for our sins on the cross. We must believe that He rose again, that He ascended to the right hand of God, and that He is coming again.

It is vital to Christian faith to believe that anyone who will trust in Christ as his personal Savior is saved for time and eternity. Our salvation was purchased at great cost. Let us not sell our right to heaven for a mess of pottage. Without these fundamental beliefs there can be no true Christian faith, no assurance of salvation and no power in victory.

But, is belief enough? If by belief we mean merely a tacit agreement, belief is not enough. If by belief we mean faith born of the working of the Spirit, faith that grips the heart, the mind, and the will, then faith is real. When James writes that "faith without works is dead," he was referring to faith that is not real. When Paul cries, "Believe on the Lord Jesus Christ, and thou shalt be saved," he meant vital faith, real trust in Christ, a definite act of receiving Christ as Savior and Lord. If the Spirit's power works in us, we will be led not only to faith but to a life of power, victory and joy.

Fundamentals of Christian faith are the gateway to spiritual power. There is no power without dynamic beliefs. The freedom to believe the truth has been dearly bought. The blood of martyrs stains the pages of our creeds. If it is true that "faith without works is dead," may we not ignore the ultimatum, "without faith it is impossible to please him." It is "by grace . . . though faith" in Christ that we are saved, "not of works, lest any man should boast."

In no-punches-pulled statements, eight Christian young people currently attending secular colleges tell CHRISTIAN LIFE readers

Why I Didn't Choose a Christian School

MANY Christian young people sincerely believe that a secular college education is best for them.

In interviews with eight Christian students who attend secular colleges CHRISTIAN LIFE found out some of the reasons why.

The eight represent the fields of education, medicine, nursing, home economics, botany and agronomy. All are known to have forthright testimonies for Jesus Christ.

Here's what they say:

CHARLEY JOHNSON, *Memphis State College,* education: "I came to Memphis State because I got a football scholarship. I want to go into Christian education and I intend to take my graduate work at a seminary. My church stresses Christian education, but I don't feel I'd get the true picture of society by going to a Christian school for my undergraduate work. I think it's been good for me to stand up for the Gospel against those who oppose it."

WRAY WINTERLIN, *University of Nebraska,* agronomy: "I plan to work for the government in Iran as an agricultural specialist and do missionary work on the side. My church pushes Christion education hard. My brother went to a Christian college, but I felt that the Lord wanted me in agricultural engineering. Secular schools had much more to offer in that field. I find that living with non-Christians has been a real challenge. I've known a number of kids who have gone to Christian schools. They don't know how to talk to non-Christians."

MARTHA JANE MORELAND, *University of Tennessee,* nursing: "I originally applied to a Christian school of nursing, but I found I could get an R.N. and a B. Sc. from the U. of Tennessee while I could get only the R.N. from the Christian school in the same amount of time. I took undergraduate work at a Christian school, however, and I feel it did me good to 'get my feet on the ground' as a Christian. Then in grad school I was ready to 'take on' hostile views."

JIMMY JOHNSON, *University of Tennessee,* medicine: "My reasons were primarily financial. I could have gone to a good med school at a Christian university, but the cost was double the cost at the U. of Tennessee. I think that going to a secular school and getting active in a live-wire campus Christian organization—such as the Baptist Student Union—makes it at least equal to a Christian school."

PHIL WEILER, *University of Minnesota,* education: I'm glad for several months spent at a Christian college. But reaching a degree of Christian maturity during service in Korea, I felt I was ready to take my stand for my faith in an unsympathetic atmosphere. Then, too, having decided to enter the field of educational administration, I found no church-related college offering a degree that ranked with that of the university."

CAROL ANN MEYERS, *University of Nebraska,* home economics: "At first I intended to go to a Christian college. I prayed about the matter but didn't get real peace. Then I won a scholarship to the U. My church made little effort to induce me to go to a Christian

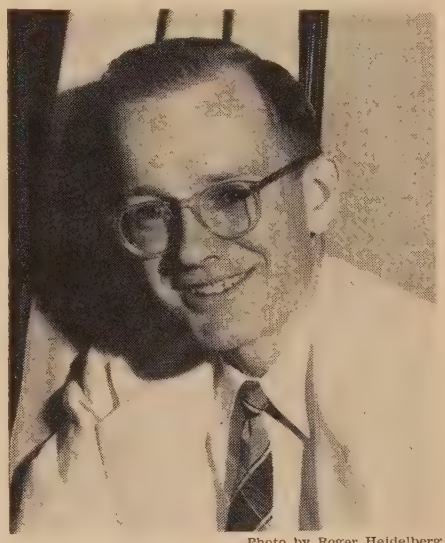


Photo by Roger Heidelberg

J. Johnson: "My reasons were financial . . . Cost was double at a Christian med school."

Photo by Roger Heidelberg

C. Johnson: ". . . I wouldn't get a true picture of society by going to a Christian school."

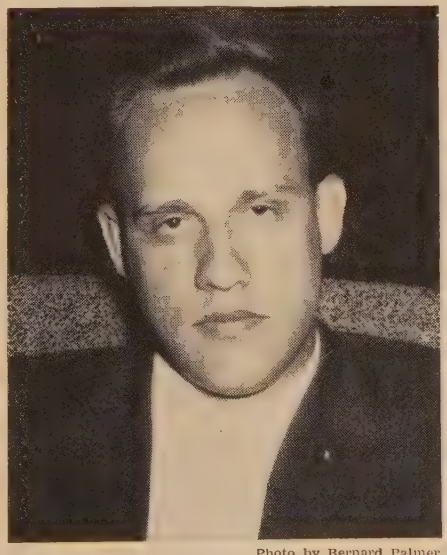


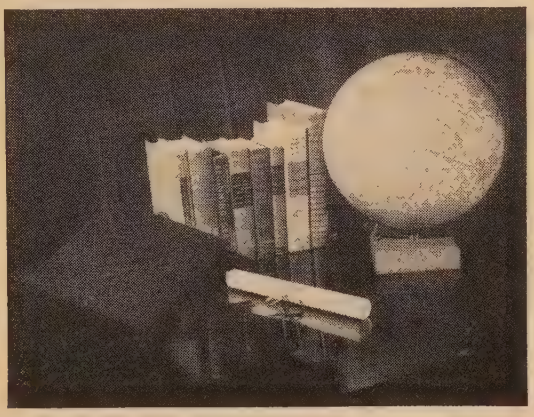
Photo by Bernard Palmer

Winterlin: ". . . Kids at Christian schools don't know how to talk to non-Christians."

Photo by Roger Heidelberg

Moreland: ". . . I found I could get both an R.N. and a B. Sc. at the state university."

In congenial southern California...



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UPLAND College
UPLAND CALIF.

Photo by Gerald B. Smith

Weiler: ". . . Church colleges couldn't offer a degree that ranked with the university's."

school. Being in a school where the bulk of the kids aren't Christian has definitely helped my spiritual growth."

ANNE BUTLER, *University of Chicago,* botany: "There were practical considerations. I got a scholarship and had the opportunity to enter the university at the end of two years of high school. But I did pray about it and became convinced it was the leading of the Lord. It's been good to learn intellectual viewpoints. The teachers here have never tried to tear down Christianity. However, I admit that a rather sceptical attitude exists. When we're married, my fiance and I may do agricultural development work in South Africa, but I'll probably go to Bible school first."

DWIGHT JOHNSON, *University of Minnesota:* "At first I went to Bible school. After three years, I felt my field was teaching—perhaps as a missionary.

Photo by Bernard Pal er

Meyers: ". . . Going to school with non-Christian kids has helped my spiritual growth."

Photo by Robert Hamlett

Butler: ". . . I got a scholarship. . . . It's been good to learn intellectual viewpoints."

Some of my Bible school credits were transferable to Christian colleges, but I felt the university offered me the best educational training. I had to start all over in college, but I am not sorry for my foundation in Bible study."

Perhaps the opinions most often given boil down to these:

1. That by attending a secular school for part of their higher education they were matured as Christians by "facing life as it is;" that a Christian college produces a "hot house" Christian.
2. That being active in a campus Christian organization is as much or more valuable spiritually than going to a Christian college.
3. That Christian education does a good job in educating the spiritual man, but fails when it comes to practical, broad education for living and working in today's society.

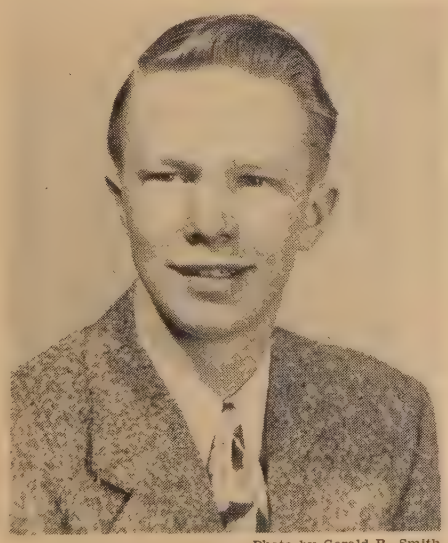

Photo by Gerald B. Smith

D. Johnson: "I had three years at Bible school. . . . Then I had to start all over again."

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College Youth Conference: Taylor Style

- This evangelistic session isn't limited to campus co-eds. It's thrown wide to high school teen-agers who discover it marks a distinct, important spiritual step in their lives.

ONE STORMY weekend in March, 1,300 teen-agers piled into the wee Indiana village of Upland. The occasion: the 22nd annual Taylor University Youth Conference.

The first conference, back in 1934, began after a gospel team got lost en route to a scheduled service.

They bumped from church to church getting directions. Eventually, they not only found the right church, but they also came up with the idea for the Taylor Youth Conference.

For the past 22 years, youngsters have eagerly attended the weekend rally. The college atmosphere lends enchantment to the teen-agers. The gospel messages strike sharply at youthful hearts.

Each year the conference has grown, until now it is red-lettered on the Taylor calendar.

Taylor students enthusiastically plan the conference. They share rooms, chat with visitors, lead discussion groups.

In discussion, visiting high-schoolers get answers to basic youth questions. With the Bible as the textbook, groups of 25 mull over questions like "How can you tell right from wrong?" "What does salvation mean?" and "What is a Christian's responsibility to his fellow men?"

After the teen-agers return home, blessings rub off on families, communities and church congregations.

A Columbus, Ohio, couple drove a carload of youth to the conference. They, as well as several young people, accepted Jesus Christ as their Savior.

The following Sunday evening in their home church they reported what God had done. Several others, now leaders in the church and Sunday school, were won that night.

With such success, it's little wonder

Feeding the mass of hungry young people who swarm in long lines outside Taylor's cafeteria kitchen is a task requiring cooperation.

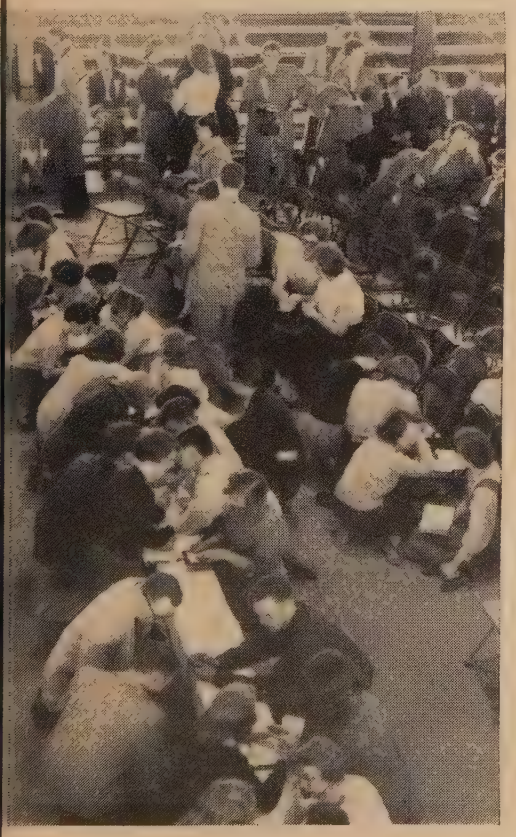
Feature attraction on the musical side of Taylor's conference are the contributions of the male chorus. Teen-age audiences are appreciative.

Photos by Wally Good

Arriving high school students appreciate the able assistance of a Taylor-style "redcap."

that the conference keeps growing. And more and more teen-agers pack the wee Indiana town to glimpse Christianity in a college setting.

Following the altar-call those seeking Christ kneel with Taylor students who pray with them.



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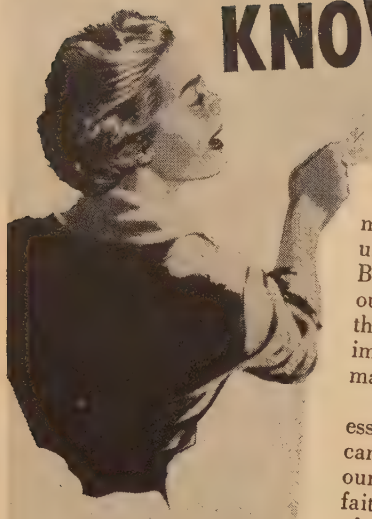

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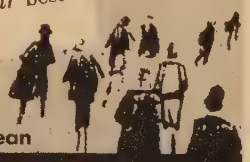

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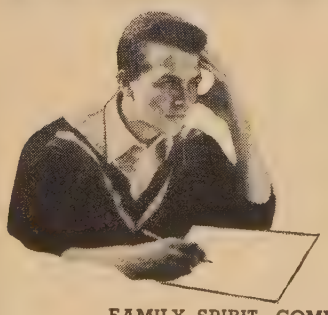

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Education

Are Alumni Necessary?

For some Old Grads, it's true: 'Out of sight, out of mind.'

ARE YOU a lazy alum? If you think that being an alumnus means simply homecoming with the gang to reminisce about days at Dear Old Something or Other, you're dead wrong.

Alumni can make or break a school. A recent issue of the *American Alumni Council News* puts it in more polished phrases: "Alumni are . . . the greatest potential power for the preservation of our institutions of higher learning." Some Christian schools today are ailing, because of their lazy alums. The school reflects the spirit of its graduates. The school with out-moded facilities, and underpaid staff usually has its alumni to blame. But the picture isn't completely black.

To show what can be done, here are stories of alumni accomplishments at schools known for their active alumni associations.

● When Gordon College (Mass.) moves to its new campus this summer, alumni will be able to point proudly to a building they paid for. So far $85,000 of the necessary $200,000 for the construction of Wood Hall, a woman's dormitory, has been pledged. There is every expectation that the entire sum will be raised over the next five years.

The whole project, called the "Alumni Relocation Fund Campaign," was carried out by alumni who personally called on fellow alums. The drive was highly organized with two chairmen, seven sector chairmen, more than 20 area chairmen, nearly 75 team captains and more than 200 solicitors.

● Besides supporting its alma mater financially (last year they gave $18,567), alumni of Taylor University (Ind.) are making a valuable contribution in another way. According to a study made by the school a few years ago, 40 per cent of Taylor students come to the school through the influence of alumni.

This is no accident. Taylor alumni have a well organized plan to encourage high school students to study at Taylor. There are now 100 alumni guidance counselors throughout the U. S. who are in contact with prospective students. They regularly receive material

from Taylor regarding college admissions.

● Do you sympathize with the plight of underpaid college teachers? Wheaton College (Ill.) alumni did more than "tut tut" about the situation.

Through a well-run alumni fund three years ago alums began to contribute $36,000 a year for five years toward a faculty-staff salary fund. They did so with the stipulation that there would be a general raise in faculty salaries over the five-year period. The college agreed. Wheaton alums have been giving the yearly sum ever since.

● Perhaps no Christian school has a more active bunch of alumni than has Moody Bible Institute (Ill.). Through their alumni fund they give sustained support to M.B.I.'s program. When their new women's dormitory was built

Photo by Wally Good

TAYLOR TEACHER COUNSELS STUDENTS
Alumni support, boost for the faculty.

a few years ago they raised the money for what is now the auditorium in the building.

Moody alumni sponsor summer Bible conferences at Winona Lake, Ind., and at Montrose, Pa. They maintain an alumni placement service. They give two scholarships to M.B.I. each year—and they are thinking of sponsoring a nation-wide essay contest for high school seniors.

● Alumni of Providence-Barrington Bible College (R. I.) has an unusual "Tithe-of-a-Tithe" program. As the name implies, the program involves the giving of a tenth of a tenth of an alum's income to the school each year. In other words, a person with an income of $4,000 a year would be urged to give $40 a year to Providence-Barrington.

During 1950—the first year of the operation of the program—giving was

(Continued on page 70)

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European Bible Institute pedagogues get together to talk and pray over problems. Left to right are Jim Mignard, Bob Campbell, Florent Torac, Bob Munn and Dave Barnes.

New German Bible School Opens

• Bob Evans' Paris Bible Institute is a success after four trial-beset years. Now it has a German sister.

IN EUROPE as a Youth for Christ representative in 1948, Bob Evans was invited to demonstrate his "American methods" of evangelism. At the close of his talk he invited those who wished to receive Christ to stay for prayer after the meeting. Seekers came, but to Evans' astonishment the Christian workers didn't know what to do about them.

The former U.S. Navy chaplain returned to his hotel room with the picture etched in his mind. The incident had crystallized the impression he received during World War II.

He fell on his knees and besought God to direct him. After he got up, he decided that he must found a Bible school in Europe with an evangelistic, soul-winning emphasis. Paris, a crossroads of Europe, was the place for it.

Early this year the European Bible Institute turned out its first crop of graduates after four years of operation. Each immediately found a position of urgent Christian service.

Now the E.B.I. is to have a sister institute. It is the German Bible Institute in the quiet town of Bensheim south of Frankfurt. Though Germany possibly offers more religious freedom than any other European country, a German leader points out, "Unless Germany is reunited, in 15 years East Germany will be Sovietized and West Germany will be Romanized."

When the doors of the German Bible Institute open for the first time next September Bob Evans believes it will help in a crucial situation.

Forerunner of E.B.I. was an evening school of Bible instruction in downtown Paris. Evans' energetic wife, Jeanette, and a French assistant got things rolling while Bob raised funds in America. In the meantime the Evans had purchased a large, rambling house in a Paris suburb. It had been occupied by German troops during the war.

A staff was gradually assembled. They pitched in to clear out cobwebs and rented a tractor and plow to attack the weeds engulfing the building.

In January of 1952 the first semester opened with an enrolment of nine. The second semester's attendance doubled to 18, the third to 36. Now enrolment for the fourth semester is 40.

Courses in Bible, Sunday school administration, child evangelization and practical methods of evangelism are offered both in English and in French. Students include a girl from East Berlin who had been an ardent Communist and a Jewish boy from Czechoslovakia whose parents were liquidated under the Hitler regime.

English-speaking students from the institute teach Bible classes in the SHAPE community of Paris for children of American and other military personnel and hold classes in other parts of the city for French children. "International Gospel Teams" strike out in churches as far afield as coastal Dunkirk and the port of LeHavre.

From the institute project has sprung the Greater Europe Mission of which Bob Evans is field director. Its U.S.

Old German estate houses new Bible school.

headquarters is in Chicago. Support for the institute is received through the mission from churches, businessmen and other interested individuals. Students are urged to get support locally, though Europeans are not yet able to give as Americans give.

The property of the institute is already outgrown. The small, inadequately heated rooms bulge with students. Several boys are housed in "Siberia," a redone garage where the wind whistles in on winter nights. Others are crammed into a corner room dubbed "North Pole."

But despite hardships interest is mounting. A new site for the institute is being sought.

South American Tension Eases

CATHOLIC-PROTESTANT tension is easing in most South American countries. That's the report of Dr. Henry H. Savage, re-elected president of the National Association of Evangelicals, after his return from a three-month tour of seven South American nations.

Savage spoke to N.A.E. delegates at their Chicago convention in April. He said that the possibility of further persecution of evangelicals still exists in

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Colombia and Ecuador, but that there is "a definite change of policy in the Colombian government."

The N.A.E. head said 150 Protestant schools had been closed from 1948 to 1954 by the Colombian government "acting under orders of the local Catholic priests," and there were 55 deaths by stonings, shootings and stabbings.

"Yet during this period, Protestant strength increased from 30,000 to 120,000 persons, according to leading evangelicals there," he said.

Savage's report came hard on the heels of a contradictory report by the Catholic Institute of Apologetics in Zurich, Switzerland. The institute is a semi-official publishing organization of the Roman Catholic Church.

The institute admitted that acts of violence had been committed but said they were the result of political upheaval since 1948 during which 30,000 persons were murdered. "It is not a case of persecution of Protestants," the report averred. "They have never been tracked down or pursued because of their Protestant religion."

The report added that Protestant estimates of the number of Protestants in Colombia vary between 30,000 and 50,000. But the Catholic institute said that figure is "about 20,000."

Where Elisha Taught

CHRISTIAN EDUCATION on behalf of Protestant missionary work in Palestine is the objective of a new organization. Mt. Carmel Bible Fellowship is erecting a Bible school and fellowship center on the slopes of Mt. Carmel, ancient site of the school of the prophets of Elisha's time.

The fellowship came into being after the purchase of property. The land had long been sought but had not previously been placed on the market.

Dr. Ernest Wadsworth, leader in the work of the Great Commission Prayer League, is temporary chairman of the project. Mrs. Chloe Baker of Louisville, Ky., will be field representative. Mrs. Baker recently made the trip to Europe and Palestine which resulted in the successful transaction for the Mt. Carmel acreage.

On the Go

IT LOOKS like a summer on the go for peripatetic U. S. churchmen. They are streaming to conferences all over the globe. Scheduled for early summer are:

Fourth World Conference of Pentecostal Churches in Stockholm, Sweden, June 13 to 20. Theme: "The calling and commission of the Pentecostal movement—a re-evaluation." Meetings will be held in Stockholm's Filadelfia Church. Seating 4,000 and with an adult membership of 6,700, it is be-

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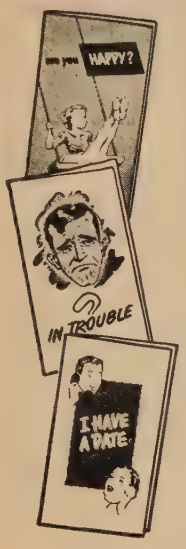

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lieved to be the largest Protestant church on continental Europe.

Golden Jubilee World Baptist Congress in London July 16 to 22. Theme: "Jesus Christ, the same yesterday, and today, and forever." Expected to attend are 3,200 delegates from the U. S. and nearly 4,000 from 60 other countries. Evangelist Billy Graham is slated to close the congress with a sermon to a mass rally in the 50,000-seat Arsenal Football Stadium.

International Congress for Reformed Faith and Action in Detmold, Germany, July 30 to Aug. 7. Theme: "Man and the world under the Lordship of Jesus Christ."

No Church, No Wedding

A NORTHUMBERLAND, England, clergyman has put his foot down. No church wedding for couples who fail to attend at least one service during the six months preceding their marriage, he ruled.

"For too many people, a church wedding is but a farce," he said. "There are people whom I have baptized who come to me now and ask me to marry them. But since the day of their christening I haven't seen them in church. If they don't take religion more seriously than that, they'll have to be content with a civil marriage."

Global Notes

● The Italian Archeological Society has announced it will attempt to restore ruins at Ephesus believed to be those of a Christian church in which the Council of Ephesus was held in 431 A.D.

● The film *Martin Luther* was banned for showing to the general public by the Philippine Board of Review for Motion Pictures. Reason: "The film glorifies one religion at the expense of another."

● The Rev. Reginald Parry of Huddersfield, England, likes to knit on train trips. "It starts people talking," the 64-year-old cleric said, "and the chance often arises to spread the Christian message."

● Ireland's first Lutheran pastor was recently installed in Dublin. He is the Rev. H. D. Mittorp of Westphalia, Germany. A number of Lutherans from Germany and the Scandinavian and Baltic countries have settled there since the war, creating the need for a pastor.

● Steps toward affiliation with the World Council of Churches have been approved by the National Christian Council of Japan. Affiliation probably will be on a consultative basis.

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International News Photo

At butchering time menfolk of all ages gather around table in yard of South Dakota colony. They cut steaks, chops and roasts of all kinds.

Trouble for the Hutterites

- Neighbors of South Dakota's prolific 'plain people' have decided they are a menace to the state's economy.

- Basic to Hutterite belief is practice of common ownership. Is new bill a threat to their religious liberty?

OUT along the James and Missouri Rivers which slice through Eastern South Dakota live 1,500 "plain people." They worship Christ, live simply, speak the language of their Swiss forebears, and have little to do with the world about them except to pay taxes faithfully and live at peace with their neighbor.

The people are the Hutterian Brethren, a small communal offshoot of the main Mennonite body. Their way of life was founded by Jacob Hutter in Switzerland in 1536. And since that time they have had trouble making the world understand they want to be alone.

Chief claim to fame of the Hutterites is that their numbers increase faster than any other people in the world. (The births occur at an annual rate of 45.9 per 1,000 compared with the national average of 14.3.) Because of their rapid increase, South Dakota neighbors decided they were a threat to the state's economy.

A bill introduced recently in the state legislature by Rep. Ben Radcliffe bans further expansion of Hutterite colonies in the state by making future communal corporations unlawful. It was passed and signed by Gov. Joe Foss.

The bill's supporters complained Hutterites overcrowded school districts, are able to control elections and are conscientious objectors to military service.

A Hutterite minister accused the legislature of persecuting his people. He declared that the bill "attacks the very roots of religion."

The measure would not apply to the 15 colonies already chartered but would check further Hutterite colonization.

Rep. Harry Martens, another supporter of the bill, said: "I don't believe

we are attempting to take anyone's religion away."

But basic in the Hutterite belief is the ideal of following the practice of the early church which "had all things in common" ownership. This now is forbidden in future colonies.

Although Hutterite life is simple, it is not without its festive occasions. Take butchering-time, for instance. During butchering-time, menfolk crowd around a large table in the front yard. The table is filled with steaks, chops and roasts of all sorts. Like many Mennonites, menfolk wear plain clothing fastened with hooks and eyes. Buttons, of course, are symbols of worldliness.

In a huge common eating hall, men are seated first. A few ladies, all of whom are clad in long skirts, with their hair concealed with scarfs, serve soup made from their own preserved meat. This is followed by plain cuts of beef. No attempt is made to adorn the food with garnishes or sauces.

After menfolk eat, women clear the dishes.

The communal farm includes dairy barn, pig yards, and cattle pens. Two girls in their teens, clad in long skirts, coats and scarfs take loaves of bread out of a giant oven in the communal bakery. And in a dairy, vats of butter harden in the coolness.

In a wine cellar vats hold gallons of fermenting grape juice for the colony. Hutterites, though conservative in their Christianity, see nothing wrong in wine with meals.

The living space for families depends on the number of children. Some families have one room, others as many as three. All seem content. Few young people drift away from the colony to worldly attractions.

International News Photo

Hutterite wields knife on fresh killed hog.

The Hutterites came to South Dakota in 1880. At first there were only a handful. Persecution drove them into Canada, but they returned again after a few years. They are known for thrift, general prosperity, remarkable farming skill and strict adherence to the most extreme simplicity of living.

A high court might declare the ban on Hutterite further colonization unconstitutional. But it is doubtful if they will appeal. Religious beliefs may forbid it.

Hutterites fasten their plain garb with hooks and eyes. Buttons are considered worldly.

International News Photo

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Religion in Schools Issue Boils Again

- U.S. Supreme Court's 1948 decision opened a Pandora's Box of controversy. Question is still unsettled.
- Grace at lunch, bus rides, tract passing—these figure in recent events on the educational scene.

THAT RAW and painful question of how much religion there should be in the public schools still isn't settled. The U.S. Supreme Court apparently opened up a veritable Pandora's Box of controversy in its famous 1948 decision.

As the '54-'55 school year closed many interpretations of the decision (that released-time religious education may not be taught on school property) popped up.

Here were the bursting bubbles on the boiling issue:

Mrs. Vashti McCollum, of Champaign, Ill., who instigated the 1948 case, put her controversial finger on the whole point in a Portland, Ore., speech. She said the constitutionality of released-time programs of religious instruction had never really been tested in the courts. Specifically, she quarreled with the Supreme Court which in 1952 declared that released-time religious classes off school property were all right.

Mrs. McCollum

Georgia's State Board of Education directed that teachers sit with students during meals in school lunchrooms and see that grace is said at the table. Board member Henry Blount, of Waynesboro, Ga., also put his finger on a sore point by saying: "Grace will never be heard by many children unless they hear it at school." And Board Chairman George Whitman Jr. commented: "Nobody but atheists and agnostics could object to the saying of grace."

In Pawtucket, R. I., released-time religious education was approved by the city school committee. Nobody sounded off against it.

In Bangor, Mich., 100 high school pupils decided to hold their own devotions during the noon hour on Tuesdays, paying little attention to state senators and taxpayers who threaten to sue them on constitutional grounds.

Judge E. E. Crops of Indiana, Pa., in deciding against issuing an injunction against a school board in Armagh, Pa., which had restricted tract-passing by students, said: "I think the school board should be admonished to make a sincere and forthright effort to solve the problems presented." The board had set the ban after Christian students carrying Bibles sought to convert their unsaved schoolmates by tracts and personal testimonies (See May '54 CHRISTIAN LIFE).

In California a bill before the legislature would permit Bible reading in the public schools. The state at present prohibits use of the Bible in schools except for literary and philosophy classes.

Arizona's Attorney General Robert Morrison ruled that no credit may be given in state high schools for classes teaching historical aspects of the Bible.

Illinois' Attorney General Latham Castle ruled that prayers, religious readings, textbooks or symbols that indicate a clear preference for a particular religious denomination are illegal in Illinois public schools. His decision arose out of a charge by a Protestant mother that a school in Johnsburg was staffed by Roman Catholic nuns and was being run like a parochial institution.

The Jennings, La., school board reversed its stand and will now permit the Gideons to distribute New Testaments in its schools.

The University of Omaha Board of Regents is reconsidering a 1950 ruling that prohibits campus meetings organized by denominational groups. The ban has hit both Protestants and Roman Catholics.

The townspeople of Sabattus, Me., voted to permit transportation in the public school bus of some 60 children from a Roman Catholic parochial school.

In neighboring Vermont, the state senate killed a bill to transport private and parochial school students at public expense.

Nation

In New Mexico, the state senate amended an already-approved bill that would have made it mandatory for county school systems to furnish bus transportation for parochial school students.

The Burlington, Vt., Roman Catholic Diocese charged that some state committees have hired Protestant ministers as public school teachers. The diocesan newspaper said it was not suggesting that these ministers be fired. Rather it was "anxious to find out" whether Protestant groups that opposed the school bus bill (see page 34) consider the practice a violation of the principle of Church-State separation.

New Hampshire's legislature also killed a bill to provide transportation for pupils of private and parochial schools.

The New York State Board of Regents has urged that all schools in the state devote frequent class periods to teaching "America's moral and spiritual heritage." But the board emphasized in a paradoxical statement that "formal religion is not to be injected into the public school." They didn't explain how America's spiritual heritage could be talked about without mentioning some forms of formal religion.

No opposition has developed to a New Hampshire bill which would provide that private and parochial schools and colleges could borrow money from the state at reduced interest rates to finance construction projects.

The American Association School Administrators meeting in Denver was told by Will C. Crawford, professor of education at the University of California, that teaching religious values in the public schools is "one of the most important" and at the same time "most baffling" problems facing educators today.

And all over the U.S., baffled educators answer: "Brother, you said a mouthful."

Chaplain Rebukes Evangelicals

AIR FORCE Chaplain Chief Charles I. Carpenter flayed evangelicalism's laity and leadership alike at the National Association of Evangelicals annual convention.

In the Air Force alone, Gen. Carpenter said there was a shortage of 200 chaplains.

Local congregations were scored for failing to "reach out a hand" to their young members overseas and to aid personnel of military installations in their home communities.

Among the ways home churches can serve servicemen, Carpenter listed pre-induction counseling, congratulatory cookies and warm welcomes when G.I.'s return.

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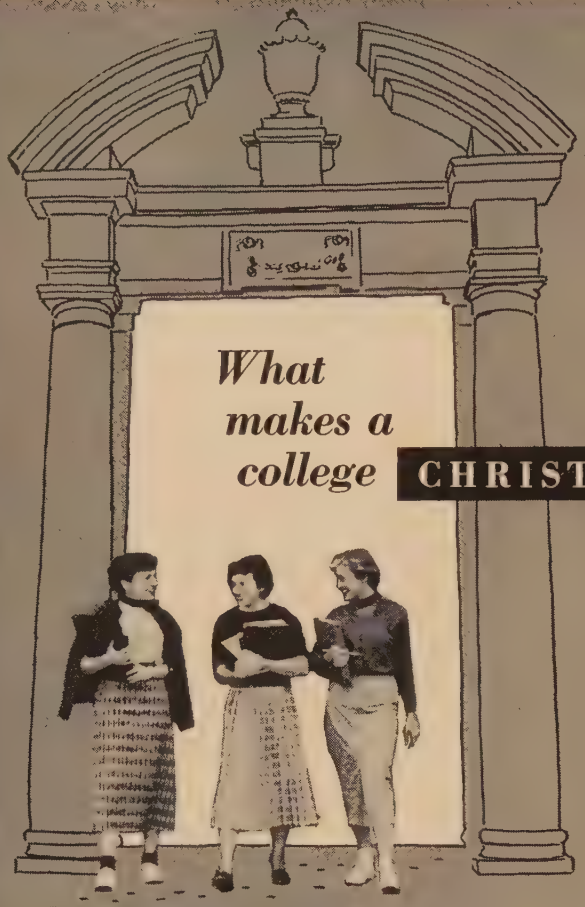

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Nation

So They Say

DR. HARVEY A. ANDRUSS, president of State Teachers College, Bloomsburg, Pa., emphasized to the state convention of Future Teachers of America that teaching requires "a spirit of service; an interest in individual students; and the realization that students are more interested in the teacher than in what the teacher teaches."

Said Senator Ralph E. Flanders (R. Vt.) at a St. Paul, Minn., seminar on Christian citizenship: "The Supreme Court has so interpreted the constitution that it is no longer possible to give religious education, whether Christian or of any other type, in our public schools. If, however, the moral law is natural law, it is just appropriate to teach that in public schools as it is to teach the natural laws of mathematics, physics and chemistry. This is a point on which our comprehension must be sharpened and the minds of our best educators directed toward supremely important areas of natural law."

Children's Gospel Hour

THE CHILDREN'S Gospel Hour, Inc., is undertaking the filming of 13 half-hour telecasts of their program. The broadcasts have already been seen live on two large TV stations in the Chattanooga, Tenn., area, and four more stations in Atlanta, Memphis, Monroe, La., and Jackson, Miss., have agreed to take the 13-week series. Henry C. Geiger, treasurer of the group, is at present touring several eastern and southern states attempting to secure further outlets for the series.

New Youth Crusade Launched

A YOUTH CRUSADE in North America has been launched by the World Evangelization Crusade. Mr. and Mrs. Bill Pethybridge, for 17 years leaders of the "Young Warriors" program in Britain, have been called to help establish the new work. Its objective: "to help bring deeper and more vital Christianity to many of the youth of our land."

The Spreading Word

THE WORD of Life Hour, gospel radio program conducted by Jack Wyrtzen in New York City, is celebrating its 15th anniversary. Started on one Brooklyn station, it is now aired around the world from 50 stations. Four city-wide rallies, in New York, Boston and Philadelphia, marked the anniversary observance, with Billy Graham preaching at the first one in jam-packed Madison Square Garden. Word of Life also helps to support 58 missionaries in more than 20 countries.

Christian Life photo

By sawing and hammering, the amateur packers believe they have saved $5,000 of mission money.

Stevedores for Missions

- Headache for missionaries is purchasing, packing and portage.
- Antidote is Bill Freeland's crew of volunteer enthusiasts.

SIX years ago Missionary Charles Sumey slipped some bills into the hands of Businessman Bill Freeland of Willow Grove, Pa.

The money was to pay for purchasing, packing and shipping equipment which Sumey would need in Africa.

It was quite a job, but Freeland did it so well that missionary packing has become a regular chore. To help him, he has recruited a corps of Christians in the Philadelphia area.

Recently, Freeland and corps handled shipping job number 15. A total of 37 men helped pack and ship 15,000 pounds of hospital equipment to Quito, Ecuador. There, HCJB Missionary Dr. Paul Roberts is waiting.

To date, shipments have gone to Indonesia, India, Africa, Alaska, Borneo and South America.

Shipments average 5,000 pounds. Helpers are recruited from the board of North Penn Youth for Christ, which Freeland directs, as well as evangelical churches in the area. Work is done without charge to the missionary.

Recently, a young lady, almost in tears, approached Freeland. She was unable to find anyone to pack her equipment. Freeland assured her that his gang would be glad to do it for her.

Although originally the men handled only packing, today they do purchasing, listing for customs and transporting to the ship.

Freeland estimates that more than $5,000 has been saved for missionaries. "We want to be able to pack for every missionary who needs or wants help," Freeland says.

Besides Youth for Christ and missionary packing, Freeland serves on Jack Wyrtzen's Word of Life board, Walter Haman's New Life Boys Ranch board and his own church board. As part of his YFC work, he conducts two radio broadcasts a week and two monthly youth rallies.

Christian Life photo

It's work packing shipments of 5,000 pounds.

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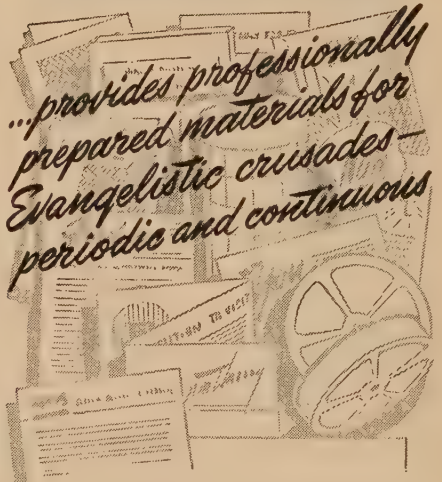

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Missions

Missionary Fights Demons

WHEN desperate Christian friends brought 22-year-old Pok Soonie one Monday to the Independent Presbyterian Mission home in Pusan, Korea, the missionaries diagnosed her case at once as being one of demon possession.

Diminutive Marjorie Hanson took charge. She had been in the Orient since 1918. By now, her neatly rolled grey hair and fine-sensitive features added dignity to her slight build.

Miss Hanson had preached against both Japanese and Communist opposition. And the forces of the devil weren't foreign to her, either.

But Pok Soonie was as stubborn as a mule, noisy, defiant and altogether uncontrollable. When Miss Hanson sang, read Scripture and prayed for the loosing of the girl's soul from satanic possession, Pok Soonie screamed, "Father, I'm dying," and burst through a panel in the wooden door.

Miss Hanson had no complicated theology. "All I know is that Christ defeated Satan at the Cross," she said, "and I stand on that victory." But day by day the battle went on.

With Dr. William Chisholm, director of Independent Presbyterian work in Korea, Miss Hanson called on Pok Soonie again. "She was yelling, making ugly faces, insolent, striking brutally anyone who came within her reach, knocking songbooks out of our hands and once spitting in my face. Again we commanded the evil spirit to come out of her," Miss Hanson relates. "We thanked God for her deliverance, although her condition that day was worse than ever."

The missionaries continued praying for the demon-possessed girl throughout the week. Then Friday morning she was quietly talking, singing and praying. Hospital attendants were amazed at the transformation.

Today Pok Soonie is a healthy Christian, testifying to salvation and deliverance from demon possession.

Missionary Marjorie Hanson continues rebuffing "the powers of darkness." "When you give place to the devil," she warns, "he will surely get you."

Six More in '54

NDONGA, Ngala, Ruanda, Maltese, Sindhi and Cambodian—strange tongues, all.

But the American Bible Society reports that those six languages received complete Bibles last year for the first time. It raised the total to 206 languages in which the Bible has been translated.

Complete Testaments have been translated in 260 languages. Portions of Scripture appear in 1,084.

Missionary: 1955 Model

Westerners are welcome in most countries—if they leave superior attitudes behind.

CHANGING world conditions demand a radically new approach on the part of the foreign missionary, say executives of an increasing number of North American boards. In many lands the missionary must be willing to change his attitude and method of work completely or withdraw.

Dr. H. L. Turner of New York, president of the Christian and Missionary Alliance, returned recently from a trip to mission stations around the world. He stated flatly, "The world is shrinking every day, and with that situation comes the necessity for reappraising many of the missionary attitudes of past generations." Turner indicated that he would recommend marked changes in his society's world mission during the annual delegate council in Philadelphia.

Turner's comments confirm expressions from other mission leaders. During the missionary convention of Inter-Varsity Christian Fellowship at Urbana, Ill., last December, speakers told delegates that the old imperialistic and condescending approach does not fit today's cultural, economic and political situation. Arthur Glasser, newly-appointed home director of the China Inland Mission, pointed out that the West is fast losing prestige, and political power is shifting to the East. White missionaries are still welcome in most countries if they come to help rather than to dominate. This was the consensus of feeling among Christian leaders.

Kenneth Strachan, general director of Latin America Mission, struck a similar note in a message addressed to a conference of mission executives last year at Covenant Harbor, Wis. He felt that most missions were continuing to operate along the same lines as 50 years ago. These methods, he said, are definitely not meeting today's need. He pointed out inconsistencies in racial attitudes, field practices and policies regarding the national church.

Several recent books on missions have touched the same facts, among them being *Unchanging Commission in a Changing World,* by David H. Adeney, missionary secretary of Inter-Varsity Christian Fellowship, and *Missions at the Crossroads,* by Dr. T. Stanley Soltau, former missionary to Korea.

Behind this situation are a number of factors. Improved education and knowledge of the outside world has stirred up nationalism and even ultra-nationalism. In many lands the church has reached maturity and is impatient with foreign overlords. Governments do not want foreigners doing jobs which nationals could do, and ofttimes to their own loss have denied entry to skilled workers who could teach their people.

India, for instance, detests the implication that they are a nation of heathen and that foreigners must come to show them the truth, especially since their own culture is so much older than that of America. Latin countries also abhor the term missionary, since they do not consider themselves pagans. Recently the passports of a whole company of new missionaries headed for Argentina had to be changed from "missionary" to "teacher," "minister," or "clergyman."

Turner indicates along what lines changes will have to be made if missionary work is to continue. "The white missionary can no longer take the attitude of a lord among the 'poor heathen,'" he said. "Many missionaries are going to be faced with the question of whether they will adapt—or get out." Because of the new type of missionary work, Dr. Turner thinks that "even our methods of training and preparing candidates may be revised."

One point evangelical missions seem to agree on is that the emphasis must be on the development of the national church to carry on evangelism and all its own affairs rather than that the missionary should be occupied solely with evangelism of individual heathen. Their next task will apparently be to convince the home constituency, many of whom felt that the missionary should be devoted completely to hand-to-hand soul winning.

Growing Conviction

"THERE is a spirit of advance throughout the Southern Baptist Convention and a growing conviction that in the present day our world ministry must be vastly increased," said Dr. Baker James Cauthen, executive secretary of the foreign mission board. And the annual convention at Miami in May approved a new forward movement for the denomination.

Immediate goals include an increase of foreign workers from 1,000 to 1,750 within the next six or seven years, 200 of which the board hopes will go to Latin America. Another goal put before the local churches is 50 per cent of all giving for missions. Last year the denomination spent $9.5 million on gospel work abroad.

The first hurdle to cross seems to be

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to secure volunteers to go. Dr. Cauthen hopes to introduce a missions emphasis in all congregations and to attract Baptist young people to foreign service. A call for medical missionaries was sounded at a Medical Missions Conference in Oklahoma City in April, the first ever held in the Southern Baptist Convention.

Missionaries Pro Tem

SEVERAL HUNDRED students over the country will get special tutoring this summer. They'll be "missionaries" for three months.

Denominationally-sponsored caravans, work camps, summer missions and world service groups will provide "classrooms."

Missionary service broadens in projects outlined by the American Friends Service Committee for students' summer service.

Factory assembly lines, reformatories, mental hospitals, slum areas and Indian reservations in the U.S. will be among organizations to receive student workers.

Southern Baptists' Student Summer Missions program schedules ten students for eight different fields this summer. Four will visit foreign fields, while the others serve at home.

Baptists say the program has also served to increase interest in the total mission program of the church.

Summer Schools in Missions

MISSIONARY EDUCATION flourishes this summer.

At Fort Wayne Bible College a course in missionary construction will be offered to men missionary candidates. The eight-week course from June 13 to August 5 is designed to give the missionary basic know-how and skills in the construction of buildings in underprivileged lands. Actual experience will be provided.

Formosan Opportunity

CHARGES and counter charges pass back and forth between Red China and the western nations over Formosan defense. But gospel work in Formosa is apparently unabated.

One missionary, Rolland Rice of Oriental Missionary Society, states emphatically that tensions on the crowded island have not curtailed the witness of national evangelists or missionaries. Since 1953 preaching within military compounds have been restricted for security reasons. This in no way reflects unfavorable attitudes of Nationalist soldiers or the government of Chiang Kai-shek. Missionaries of The Evangelical Alliance report that hearts seem to be softer and response is more sincere.

Surveys reveal about 400 foreign missionaries on Formosa now, representing some 49 missions and denominations. The Protestant community totals more than 150,000, 60,000 of these being baptized. Since Japanese occupation, the church has increased 500 per cent. Refugees from Red China have brought the population to a crowded ten million on this island, which is little larger than the state of Maryland.

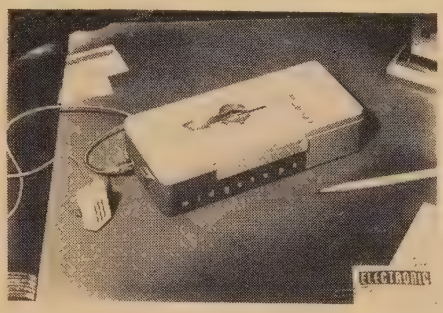
Tunisia

"TEAR our children from the claws of the missionaries." This is the cry of Moslem leaders in Tunisia. A recent editorial, "The War of Religions," appearing in *Tunis Soir,* quoted leading Arab newspapers.

According to the story, Arabs are combining efforts to gain independence from the French with concerted attacks against both Protestant and Roman Catholic missionaries in Tunisia.

First to be laid on the block was Paul Ferree of Ain-Draham. Ferree, long a sore spot to Moslem leaders, has publicly baptized several Moslems. He also operates a well-organized school and teaches academic and industrial subjects. The school, recognized by French authorities, is denounced by Arabs.

The Arab daily, *As Sabah,* urged all Moslems not to send children to missionary institutions. The Arab paper, *Al Balagh,* openly criticized Ferree's school.



Pocket Tape Recorder

Big problem with many tape recorders is portability. Missionaries on the field are sometimes irked by the extra weight. So are other Christian workers.

Newest recorder on the market is Midgetape, put out by Mohawk Business Machines Corp. This recorder weighs only three pounds. It is less than nine inches long and four inches wide.

Midgetape operates on a battery with more than 45 hours service life. It records one hour on a cartridge of tape and has a manual rewind that saves use on battery.

Two other features of Midgetape are its low cost and the many accessories available.

For more information, check item F41-A on Readers Service card on page 76.

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- General Director Rev. G. W. Playfair writes: "Doctors are needed to relieve the present overworked, exhausted medical staff in several hospitals. . . . We have been offered another hospital in Nigeria, IF WE CAN STAFF IT. Feelers have also been put out about a hospital in Potiskum . . . any of these opportunities will turn to other agencies if we cannot take them."

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Photo by Jeanne Keller

P.F.F. members vocalize during "men's night" at a Hyde Park church. They are frequently "visiting firemen" at New York area churches.

N.Y. Cops on a New Beat

Sixty of 'New York's finest' have discovered the best method of fighting rampaging sin in the country's crime capital.

Photo by Jeanne Keller

An average of 4 or 5 men a night make decisions for Christ at P.F.F. mission meetings.

RECENTLY released crime statistics for 1954 from the FBI reveal that New York City tops the nation in evil.

Despite its 20,000-man police force, the big city listed nearly 1.5 million criminal arrests. To curb crime New York City spent nearly $150 million through its police department.

Police use divers means to halt rampaging sin, but on-lookers in the Bowery recently noted one of the most unusual.

A police-motorcycle stopped by the Bowery Mission. Police Sergeant Harry Tolmie dismounted, hurriedly entered and marched to the front. Mission pews were crowded with 200 men, dejected but orderly.

Behind the pulpit, Patrolman Milton Freidman, a Hebrew Christian policeman, pleaded with derelicts to come to Christ. Six-foot, four-inch Police Lieu-

tenant Charles Alsdorf soloed, accompanied by Fireman-pianist Martin Klayman. Police Captain Conrad Jensen preached.

Afterwards, four men shuffled forward and knelt to pray.

Said one convert after prayer, "I've heard this many times, but now I'm not going to be foolish any more. Tonight I've taken Jesus as my Savior."

It was another profitable evening for the Police-Fire-Fellowship of New York. A group of born-again policemen and firemen, they have conducted a mission meeting almost every month since their formation in 1944.

Numbering 60 members from five denominations, the P.F.F. is well-known for soul-winning activities. Ronnie Avalone, tenor recording artist was led to Christ by a P.F.F. member.

P.F.F.'s spiritual impact penetrates the ranks of "New York's Finest." Policeman George W. Muhlbach noticed Jensen's witness and gradually became interested in the Bible.

"One day," he recalls, "I suddenly realized the truth of Calvary. Within a month my wife accepted Christ and a year later my son followed."

P.F.F. was born in the mind of Capt. Jensen, then a detective, after he and another policeman and fireman had testified at Jack Wyrtzen's Word of Life Rally in Madison Square Garden.

Soon P.F.F. organized. Each meeting new members were added. Today the group's quality is recognized throughout Greater New York.

Recently at a men's get-together at a New Jersey church, the P.F.F. men asked if their listeners had any questions. Promptly, one man popped up and blurted, "I've no question, but I'd like to say that you guys are the salt. I've never heard anything like this in my life."

Photo by Jeanne Keller

Police Captain Conrad Jensen sparked P.F.F.

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The next weeks were hectic. She organized a "good neighbor" drive, then wrote her story. The drive brought in $1700. Enthusiasm mounted. A church appeal brought in $700. From radio and newspaper publicity, one group after another responded until the fund reached $4000. And at last report, the fund was still growing . . . all because a young housewife (with five children!) was interested—and wrote a news story!

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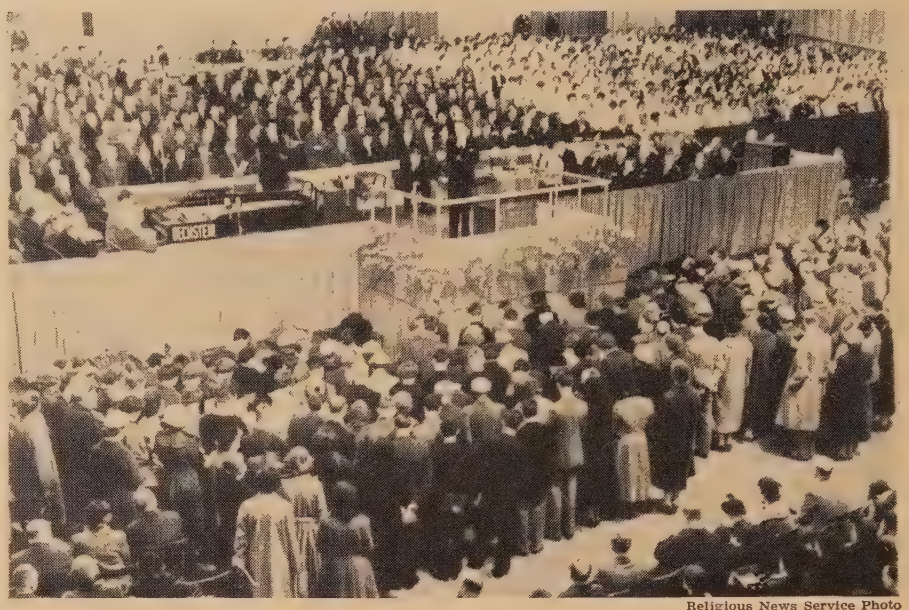

Religious News Service Photo

HUNDREDS RESPOND TO MESSAGE AT KELVIN HALL
Where were those skeptical Scots?

Billy Heads for Europe

Communists Snipe at Graham

BILLY GRAHAM, campaigning through Europe after the most spectacular success of his evangelistic career, the All-Scotland Crusade, is still aware that enmity dogs the steps of the messengers of the Gospel.

Graham's critics dwindled to a small minority in the midst of the enthusiasm that swept over Glasgow. Yet they were unrelenting in their scorn. Among the most vociferous were Communists striving for power in that great industrial city of Scotland.

The *Daily Worker*, Communist paper, flaunted a long and derisive commentary on the campaign led by the "golden-haired boy from the U.S." A party leader, writing to the editor of a large daily paper, described Graham as an agent for the U.S. government who is bent on subjugating Scotland to the role of an "expendable H-bomb base."

Communists in Glasgow boldly publicize the fact that they have nearly 1,800 card-carrying members in the city, and 5,400 throughout Scotland. Graham undoubtedly stirred their envy when he went down to the shipyards that produced the famous Queen Mary and Queen Elizabeth liners, and attracted 3,000 rough shipbuilders who gave up their lunch break and stood in the rain to hear him talk.

But the opposition, bitter or mild, could not deny the solid results of the campaign. Churches throughout Glasgow filled up with converts and new visitors. The Dowanhill Church, where Graham made a surprise visit and briefly addressed a sprinkling of people, welcomed 500 people into its pews after the crusade opened.

In contrast, Glasgow's 13th century cathedral, which did not cooperate with the crusade, saw a decline in a Sunday's attendance from the usual 400-500 to about 300.

The great Presbyterian Church, which through John Knox and other mighty preachers brought Scotsmen to a religious pinnacle of 70 per cent church attendance 100 years ago, felt its evangelistic foundations shaken.

Today only 20 per cent of the population attends church regularly, and some ministers refrain from challenging young people to a decision for Christ until they are 16 years old. But the Rev. Dr. E. D. Jarvis, moderator of the General Assembly of the Church of Scotland, who personally was reluctant about calling for decisions in the meetings, admitted afterward that it had been a great demonstration which promised good things for Scotland's future.

Another minister, the Rev. Dr. George S. Gunn, said that the response to the invitation was greater than he would have believed possible from a Scottish audience.

The traditionally reserved Scots not only limbered up their emotions, but their purse strings as well. Income from offerings and through the mail exceeded the rate contributed by Londoners last year. In fact, prospects were bright for a surplus fund that can be used for future evangelistic work.

Evangelism

Scotland's revival, which saw more than 15,000 decisions at Glasgow's Kelvin Hall and uncounted decisions in over 30 centers across the country which heard the services by telephone lines, is not likely to halt even though Graham has gone away to the continent.

The "Tell Scotland Movement," an interdenominational organization that invited Graham to Glasgow, has a permanent system for linking up converts and inquirers with established congregations for friendship, spiritual growth and training in discipleship.

Americans and Christians of other lands will see highlights of the great Glasgow campaign in a new film, done in color and a wide-screen process by Great Commission Films. It will portray Scotland's historical background as well as the miracles at Kelvin Hall.

Graham and his team members urgently request prayer for new campaigns in six European countries this summer: France, Switzerland, Germany, Holland, Norway and Sweden.

Graham will speak through an interpreter in each country, but singer Bev Shea is learning solo numbers in five languages.

The first and longest engagement is scheduled for Paris, June 5-9, where the Communists are well entrenched. Undoubtedly, their siege guns of hate will blast again at the invading evangelists.

His repeated plea is, "If you forget everything else, remember to pray for us in Europe this summer."

Posters for Korea

BEST SELLER Publicity of Chicago, an organization preparing and distributing posters displaying attractive artwork with printed Scripture passages, received an urgent plea from CHRISTIAN LIFE foreign correspondent Fred Jarvis in Korea for a large supply to spread across that stricken country. Jarvis believes Korea to be the world's most receptive nation for the Gospel. (See "Korea Rebuilds for God," May 1955)

More Memorizers

A RECORD enrolment in its Scripture memorizing program is being celebrated by the Bible Memory Association of St. Louis. More than 7,500 entrants from 47 states and five foreign countries have begun systematic memorization of Scripture verses with a chance at winning a week's vacation at a summer camp. Youth entrants are to learn 250 verses in 12 weeks.

Good News for Missions

CHILDREN attending Good News Clubs of the Child Evangelism Fellowship in 1,000 U.S. cities contributed $30,000 to foreign missionaries last year, according to Director Franklin Ellis.

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POSTER NO. 3 shows parents in tavern—children outside—with caption: "Delinquent Parents Cause Delinquent Children. 7,000,000 Problem Drinkers."

POSTER NO. 4 shows an attractive young couple being offered a drink as they get into their car. Caption, "No Thanks We Don't Drink."

The universal appeal of these posters has been recognized wherever used. Tie in displays with temperance Sundays: June 5, Aug. 14, Oct. 23.

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Evangelism

Brazil Invaded

BRAZIL's spiritual invasion accelerates as the American Soul Clinic, Youth for Christ International and Merv Rosell's "American Crusade" join the drive.

Fred Jordan of ASC declares that spiritually-starved Brazilians are flocking to outdoor meetings. He has ordered 50 large tents, each seating 1,000 and costing $1,500, for campaigns throughout that country.

This follows a crusade by delegates to Youth for Christ's Seventh World Congress on Evangelism, conducted in 50 South Brazil cities. The 50 evangelistic teams included pastors, musicians, children's workers and lay witnesses from Brazil and many foreign lands.

Rosell's three-month campaign tour will take him to various South American centers after his attendance at YFC's world congress.

Evangelism Briefs

- Hickory Tree Baptist Church, Mesquite, Tex., having built a Sunday school from 35 members to 1,000 in seven years, is still growing. Revival services with Evangelist Oscar Wells saw about 100 decisions. Rev. Arthur Freeman is the pastor.

- Revival meetings at First Baptist Church in Jacksonville, Ark., were dramatically interrupted as Evangelist Robert Kees answered a plea from a doomed man at Missouri State Prison. Facing death in the gas chamber, the inmate asked for a last visit with the evangelist who had led him to faith in Christ a short time earlier. At the completion of the revival services, an approving church and Pastor R. J. McMillan voted to call Evangelist Kees as educational director and minister of music. He accepted.

- After Evangelist Jimmie Johnson's campaign in French Camp, Miss., a high school principal went back to the textbooks to study for the ministry. He was one of many who found Christ in the meetings.

- Guatemala City, capital of Guatemala, Central America, opened its civic arms to Evangelist Hyman Appelman. Special permission allowed the use of the Olympic City Open Air Theater, site of the Latin American Olympic games, for the three-week campaign. President of the Republic Don Castillo Armas granted an audience to the evangelist in the palace offices.

- A television official named "Goodenough" confessed his realization that he wasn't during a recent city-wide evangelistic crusade conducted by T. W. Wilson and songleader Herb Hoover in Fort Wayne, Ind.

Even those who seldom poke their noses in weighty tomes are getting curious about this great thinker.

Augustine Is Revived

BIGGEST revival thus far in 1955 is the revival of Augustine. The early church father is gaining renewed attention from both scholars and publishers. And even those who seldom push their noses into weighty tomes are getting curious about Augustine and his provocative writings.

During the last few years, the book world has experienced revivals of Martin Luther, John Wesley and their literary contributions. Today is Augustine's day.

Last winter Wheaton (Ill.) College, sponsored a conference on Augustine. Papers read at this conference have been mimeographed under the title: *Conference On Augustinian Thought.* Christian thinkers including Cecil De Boer, W. C. Young, Henry Stob, John Luchies and others offer distinct contributions in this symposium.

Oxford University Press adds a forthright work with its *A Companion to the Study of St. Augustine* ($5.50). Sixteen writers contribute to this volume. Articles present significance and life of Augustine, a critical guide to his major works and discussions on faith and reason, creation, the person and work of Christ, ethics and the Christian devotional life.

On May 23 volumes seven and eight in "The Library of Christian Classics" entitled *Augustine: Confessions and Euchiridion* and *Augustine: Later Works* were published by Westminster Press ($5 each). The first volume deals with the over-all theme of God's grace. *Confessions* consists of early writing of Augustine; *Euchiridion* contains his matured thought. Volume eight includes Augustine's *On the Trinity, On the Spirit and the Letter* and *Homilies on St. John's Epistle.* The first two are translated in full, the third is an abridgment. Other works are sure to follow.

The Eternal News

With Bible Societies distributing between 20 and 30 million Bibles and portions annually, the Bible remains a constant item of news.

The American Bible Society has now completed its project in printing the illustrated (magazine style) New Testament. In eight parts these large-type, attractive portions include photographs of geographical scenes, objects and maps, mostly relating to the Holy Land. The pages measure 8 5/16 x 11 inches and each portion contains 32 pages. The portions are divided as follows:

Matthew, 75 pictures, Mark 67, Luke 64, John 61, The Acts 80, Romans-Corinthians 63, Galatians-Hebrews 76, James-Revelation 95. Romans-Corinthians and James-Revelation are the Revised Standard Version, all others are King James. Each portion sells for 8 cents, units of 50 (same title) $3. These unique publications are useful teaching aids for both adults and children.

A new Bible which has some of the cherished characteristics desired by many preachers is Harper's *Thin Brevier Text Bible.* The Bible measures 4¾ x 7¼ inches (pocket size) and is barely ½ inch thick. The type is large enough for easy pulpit reading; this King James Version is made of "micropake" India paper and is self-pronouncing. Prices range from $10 to $14.

One of the most fascinating books relative to the Bible to come from the press in recent years is Roland Hall Sharp's *On Wings of the Word.* The author is an experienced newspaper correspondent and for this particular venture related in his book he traveled nearly 145,000 miles by air.

Realizing the potential effectiveness of the Bible, Sharp set out to travel in

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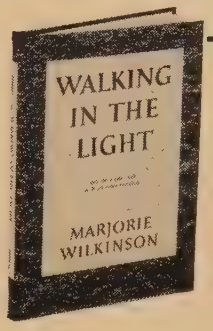

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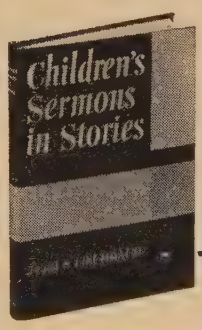

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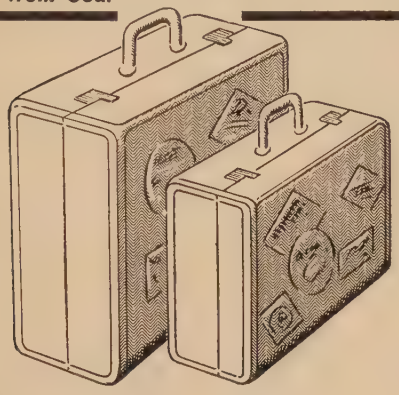

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Books

all parts of the world, where his inquiry was allowed, to note what is being done where the Bible's teachings are put into practice. *On Wings of the Word* ($4.50) is the trophy of his gallant quest. Readable stories concerning the saving power of the Gospel revealed though the reading of the written Word will thrill Christian readers. The style of writing as well as the attitude of the author displayed in this book are both crisp and refreshing. The publishers are Duell, Sloan and Pearce—Little Brown.

Luther A. Weigle, chairman of the Standard Bible Committee, has edited a 36-page paper bound booklet on *Bible Words that Have Changed in Meaning.* The list is an alphabetical arrangement pointing out words or phrases appearing in the King James, American Standard and the Revised Standard versions. Retail price is 35 cents. It is published by Thomas Nelson and Sons.

A recent book relating to the virtues and vices of the *Revised Standard Version* has appeared under the title, *The New Bible—Pro and Con.* William Carey Taylor, a Southern Baptist scholar, is the author of this Vantage publication. The dislikes far outdistance the likes, 24 to 4. The argument of the book suggests that considerable thought has gone into its composition.

Fiction

THE SPANISH BROTHERS. By Deborah Alcock. Moody. 351 pages. $3.

This is history in the lap of romance—a romance that cuts deep and bleeds.

With ease of expression and conviction of spirit Author Alcock relates hatreds and romances, arguments and reconciliations, labors and recreations, fears and faiths, all taking place during the Spanish Inquisition.

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BEYOND THIS NIGHT. By Rachel Borne. Zondervan. 215 pages. $2.50.

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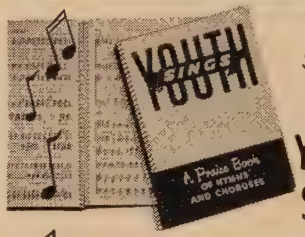

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Third in the series of Studies in Dogmatics, this treatise deals with the great mystery of the incarnation, the two natures of Christ, the kenosis, the sinlessness of Christ, the question of whether Christ could sin, the reason He learned obedience by suffering, though He remained the Son during it. Here the preacher has solid and stimulating reading, the layman has a wealth of information to answer his questions, and the student will find a great amplification of the creedal statements about the God-man.

Dr. Berkouwer is abreast of historic theology and modern trends in theology. This book should be on the shelf of every minister. *(Reviewed by Harold John Ockenga.)*

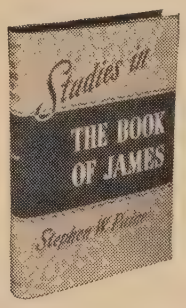
KNOWING THE NEW TESTAMENT. *By Ralph E. Knudsen. Judson. 192 pages. $2.50.*

This book is a very helpful introduction to a study of the latter half of God's revelation. The author presents first a compact picture of the world in which the New Testament was written. This is proper preparation for the story of the impact which Christ made upon His day and for the task which the inspired writers took in presenting and defending the Christian message.

Five out of the ten chapters of this book are used in a brief yet comprehensive analysis of the Gospels, the Acts, the Pauline Epistles, the General Epistles and the Revelation. Two chapters are devoted to summaries of the significant teachings of the Gospels and Paul's letters. The ninth chapter presents a short history of the canonization of the books of the New Testament and a tracing of the various versions and translations down to the present.

The last chapter is unique in that it attempts to evaluate the New Testament in terms of present-day thinking. The historic Christ, His body—the church, and His message—the Bible, are cited as providing abundant basis for intelligent faith. This chapter also points out the inner life and spiritual power of the New Testament message and welcomes the reader into the true reality of Christian living.

Exception can be taken by some to a few of his interpretations, especially of



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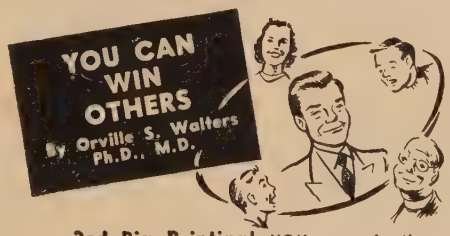

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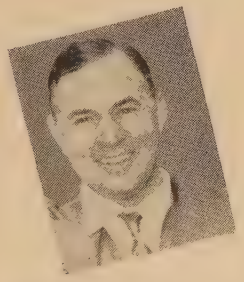

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Books

the Book of Revelation. Yet on the whole this book provides a sound, conservative, dependable preview of the New Testament which is sure to be most helpful to a prospective student. *(Reviewed by R. M. Riggs)*

History

THE REFORMATION IN ENGLAND. *Vol. III. By Philip Hughes. Macmillan. $7.50.*

Philip Hughes, Roman Catholic historian on the English Reformation, has finished his great work. In Volume III describing the reign of Elizabeth I, detail is presented in complete and masterful fashion.

But no man can escape Hughes' presuppositions. He is tender toward Catholic protagonists and often severe toward the Protestant. He uses language meticulously. If he didn't, he would create a false impression. Catholic doctrine is presented at its theoretical best. But this charity is not always granted the opposition.

The book is helpful in raising again and again the question, "What must a man do to be saved?"

The book's thesis is that Protestantism is a positive doctrine, not merely anti-Catholicism.

Big question raised by Hughes' work is whether England's present state of godlessness is not due to the Elizabethan Settlement's failure to convert the English people to Protestantism while it wrenched them loose from the Roman Catholic Church. *(Reviewed by Paul Wooley.)*

Science

REVELATION THROUGH SCIENCE. *By Roger Pilkington. Lutterworth. (Distributed by Macmillan.) 192 pages.*

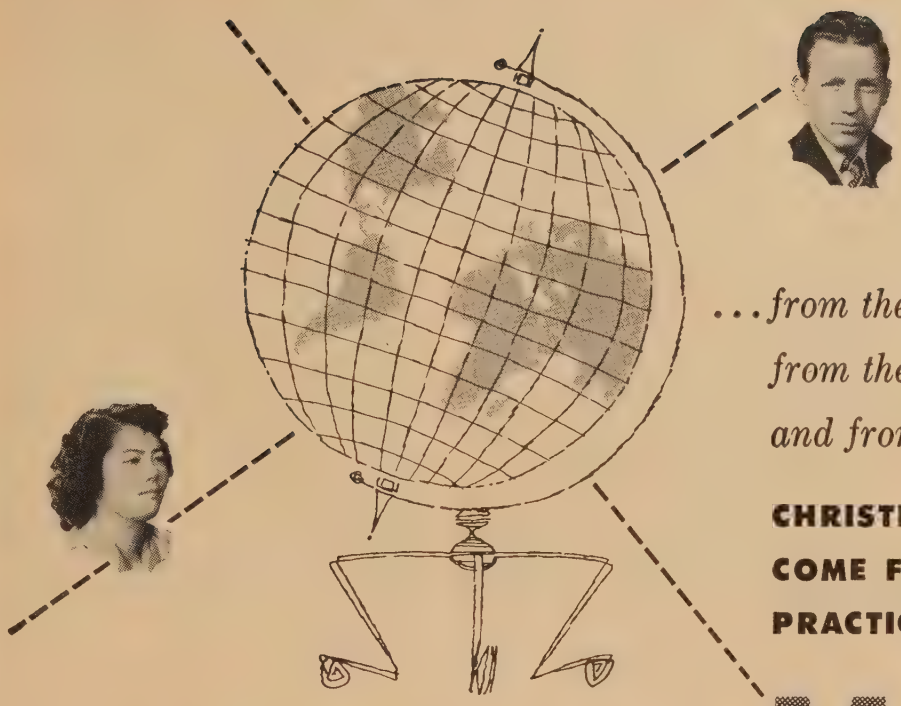
Roger Pilkington, British biologist, is trying to recall men of science back to religion and God.

Revelation is nowhere clearly defined. Pilkington implies a link between revelation and feelings or insight. Twice he vaguely suggests a supreme revelation in the Incarnation. But the thought is undernourished.

Discussions of scientific method are naive, but data is reliable. The book summarizes geological, biological and anthropological materials.

Here are the Pilkington theses: (1) There is no substitute for the scientific method; in its sphere it reigns supreme; (2) Due to its power men of science have created a so-called scientific philosophy hostile to religious belief; (3) Limitations of scientific knowledge and teleological suggestions of biology open the doorway to religious belief.

Valuable passages deal with phenomena for which uniformitarian evolution cannot account. Here are some of these phenomena: blood is built up in some life on the iron atom, in others, on copper and a third, magnesium; the emergence of bisexuality from a-sexual life; the fact that mutations change existing structures but do not create new ones; the problems of structural engineering in animals; and the emergence of warm-blooded animals from cold-blooded ancestors. *(Reviewed by Bernard Ramm.)*



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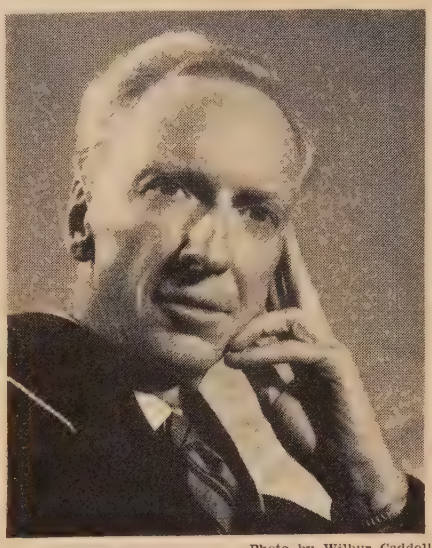

Photo by Wilbur Caddell

TORONTO'S OSWALD SMITH

Northeastern Bible Institute photo

BLOOMFIELD'S CHARLES ANDERSON

Pulpiteers plug for missions, pull stray dollars into mission coffers.

Pastors Channel Millions to Missions

Toronto's past 25 years and Bloomfield's past 16 years have given new impetus to world-wide missionary spirit.

TWO mission-prodding parsons are celebrating church anniversaries this year. Toronto's renowned Oswald J. Smith completed 25 years with the Peoples Church in March. Since 1930, he has raised nearly $3 million for missions.

Peoples Church is giving nearly $300,000 to missions this year, to support 365 missionaries on 40 fields.

Smith's local church budget is less than $40,000; his personal salary, less than $5,000.

The church, which seats 1,700, is filled for both Sunday services.

Referring to his rejection as a mission candidate in 1920, Smith remarks, "God knew what He was doing."

Besides pastoring and mission-pushing, Smith has written 25 books and 600 hymns. He says, "I don't do anything extraordinary and I am not a great preacher."

Sparsely-built Smith, who was sickly as a youth, is now a bundle of "untiring energy and unflagging zeal," according to his board of managers. He spends six months a year away from Toronto.

On his 25th anniversary in the Toronto pulpit, he said, "I have never felt better in my life. I have at least ten years of work to do yet."

His most famous statement: "Why should anyone hear the Gospel twice before everyone has heard it once?"

Nine years behind Smith is Charles Anderson of Bloomfield, N.J. Pastoring the Brookdale Baptist Church, Anderson celebrates his 16th year in the pulpit this month. In that time, missionary offerings have come up from $1,500 to more than $70,000.

His Sunday school, which averaged 174 in 1939, now has an attendance of 1,300. Church membership is near 750.

Anderson, a traveler like Smith, spent two months in Japan during 1950 with the Pocket Testament League. This year with the same organization, he staged an evangelistic crusade in Africa.

Besides pushing missions and Sunday schools, Anderson founded Northeastern Bible Institute five years ago.

Harold John Ockenga, who waits until 1956 to celebrate his 20th anniversary with Boston's Park Street Church, will raise more than $200,000 for missions again this year.

Fast gaining notice as a mission-pusher is Russell Kauffman, pastor of the Hope Church of the Christian and Missionary Alliance in Indianapolis.

Members there give $226 apiece to missions. Budget for the current year calls for $65,000 from the 242 members.

Says Kauffman, "Our average per person is more than that of any other church in America that we know of."

Security for Clergymen

FOR THE first time, a clergyman can now step under the Social Security umbrella furnished by Uncle Sam. A new law in effect since January 1 hits both ministers and missionaries.

Each minister must make his own

decision and then inform the government of his choice.

If the minister chooses to get under social security, he must make the annual payment himself. But many church boards will undoubtedly assist pastors in their payment.

The cut-off date is April 15, 1957, and the preacher's decision is irrevocable. He will pay social security tax when he pays income tax.

Although many pastors can ill afford another expenditure, they will regret refusing to pay it.

Joseph M. Stowell, pastor of the First Baptist Church of Hackensack, N.J., puts it this way. "Ministers are now getting less in buying power than they did before inflation began. For a group that is notoriously underpaid retirement presents an aggravated problem."

Stowell adds, "An aging minister who is forced to retire has to try to live in an economy where almost everyone else has a stated retirement income."

Because of this "pinch," a growing number of ministers are forced to work out other retirement plans, as well.

Provided by insurance companies, these programs provide monthly retirement income and sometimes give options of cash settlements or a diversified retirement program.

Three companies specializing in insurance and retirement plans for ministers are Presbyterian Ministers' Fund, Ministers' Life and Casualty Union and Baptist Life Association.

One minister saved all the gifts he received for funerals and weddings. At retirement he was able to buy a home with his savings.

Another minister developed a plan by which he buys a Series E Government bond each month. After ten years a bond matures each month. Then the pastor buys two bonds a month. If he continues working the plan for 30 years, he can count on a sizable return each month.

Financial experts advise ministers to build a portfolio of investments. Such a balanced program might include 45 per cent of the investment in government bonds, 20 per cent in preferred stock of good companies and 35 per cent in higher earning common stocks.

According to such a plan, a young minister investing $500 a year from the age of 25 would have nearly $50,000 by the time he became 65.

In 1955, thanks to the open doors of social security and other investment facilities, more ministers than ever will become like Joseph, storing up for the famine years.

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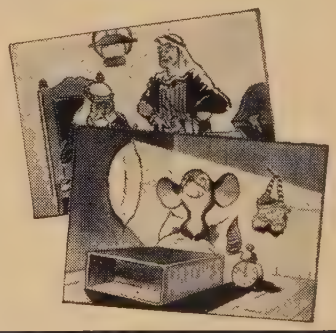

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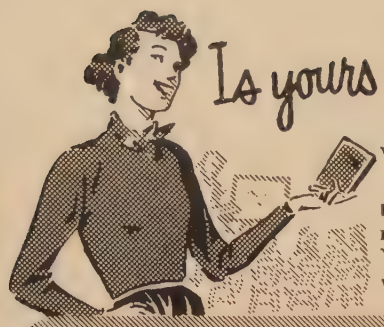

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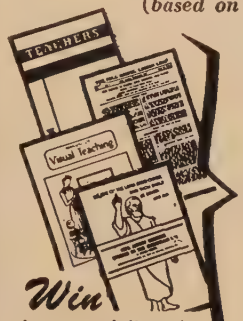

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Church at Work

NAE Re-elects Savage

DR. HENRY H. SAVAGE will guide affairs of the National Association of Evangelicals for another year. He was re-elected president at the annual convention in April.

Top officers re-elected with him include Dr. Paul Petticord of Portland, Ore., first vice-president; and Rev. Ralph M. Riggs of Springfield, Mo., second vice president. Dr. Savage is a Conservative Baptist; Petticord is of the Evangelical United Brethren denomination and Riggs is from the Assemblies of God.

Two new officers elected from the Chicago area include the secretary, Prof. John Luchies of Wheaton College, a member of the Christian Reformed church; and the treasurer, Robert Van Kampen, also of Wheaton, a member of the Evangelical Free Church.

A convention highlight was the appeal of associate executive director, George Ford, for the evangelical group to make its voice heard on behalf of new churches in community planning across the nation.

"This year will largely determine whether the evangelical churches' voice will be heard in matters of community planning, guaranteeing the religious liberty that is so much a part of the American life, or whether the liberal ecumenical movement will usurp the right of the church," he warned.

Total membership of NAE stands at 1.6 million. Members come from 42 denominations and church conferences, according to Ford.

Shortage of Shepherds

PREACHERS of the Missouri Synod Lutherans were told that there weren't enough of them.

Dr. W. A. Poehler, president of St. Paul's Concordia College, said that the synod now lacks 300 pastors and 500 teachers for its parochial schools.

At the present rate of expansion, Poehler warned that those shortages will double within ten years. He addressed the pastors at a conference in Minneapolis recently.

The Fad in Ads

NEWSPAPER advertising by the Knights of Columbus will have its rebuttals shortly.

Southern Baptists recently voted on a proposed advertising program that could reach more than half the buyers of newspapers in the United States.

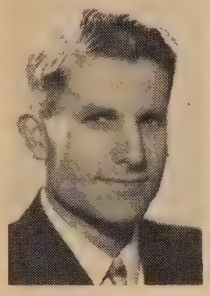
Local churches and associations will bear the cost of the advertising, according to Albert McClellan, director of publications.

The National Association of Evangelicals announced a similar plan last

year. A number of denomination magazines have already agreed to publish the ads. In addition, local evangelical groups will sponsor them in newspapers.

Brigade Gets New Brigadier

EACH MONDAY night in Fitchburg, Mass., 200 boys and girls pile into the Highland Baptist Church for Boys Brigade and Pioneer Girls.



Bubar

Police, court officials and civic leaders have recognized the work and willingly cooperate.

But Pastor Joseph Bubar, instigator of the successful youth work, has moved away.

He did so well at Fitchburg that the Board of Directors of Christian Service Brigade, sponsors of Boys Brigade, asked him to head up the international work in Chicago.

The new leader of Brigade believes that it holds the answer to juvenile delinquency trends. Stated aim of the Brigade is to win boys to Christ and to train them for Christian service.

The movement, serving evangelical churches, works with boys from 8 to 18 years old.

Although the work is less than 20 years old, both Brigade and its sister work, Pioneer Girls, have become international.

Combined, the two works reach more than 30,000 with almost 1,500 clubs. With Bubar's coming, a closer tie between the two groups is promised.

Lutherans Map Two Year Plan

THE UNITED Lutheran Church in America has mapped out a continent-wide two-year evangelism effort ending in October, 1957. It covers eight regions embracing the church's 32 synods, and 4,300 congregations in the United States and Canada, Hawaii, Puerto Rico and the Virgin Islands.

Crash Helmets

MINISTERS of the Evangelical Church in Hessen-Nassau, Germany, will soon be wearing crash helmets—when they ride motorcycles.

Motorcycles have become a popular means of transportation for church workers and a number of ministers have recently been seriously or fatally hurt in accidents.

So the church in Hessen-Nassau has joined a national campaign for motorcyclists to wear helmets.

You can travel CHEAPER on the WATER WAGON

Here's what the Christian Herald said in October:*

"Here's a revolutionary idea in automobile casualty insurance that can mean a substantial saving to those of us who abstain from alcoholic beverage. Because of it, we can—for as much as 42 per cent less cost—have the best and fullest insurance coverage available."

The Preferred Risk Mutual Insurance Company, insuring total abstainers only, was founded on the idea that the non-drinking driver shouldn't have to pay the inflated rates caused by those drivers who drink—and drinking is to blame in 23 out of 100 fatal accidents.

If you can qualify, Preferred Risk may save you 25 per cent of your auto insurance costs at once. Additional savings come with claim-free driving. They don't have to pay drinking losses so you get the savings. No wonder Preferred Risk has 100,000 satisfied policyholders and over $2,500,000 in assets. Do you qualify? Then use the coupon below.

***The full article "You can Travel Cheaper on the Water Wagon," Christian Herald October, 1954 is available. If you would like a complete reprint just check box in coupon.**

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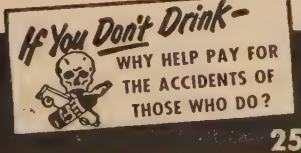

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Photo by Roger Heidelberg
Pastor Dick reads, the Cleghorns listen and visitors are impressed at home dedication service.

Sweetening Up Home Sweet Home

• Reviving an old custom, the Cleghorns' housewarming idea stirs new interest in Memphis.

WHILE tidying up their new home early this year, the John Cleghorns of Memphis, Tenn., pondered a housewarming.

Then Cleghorn's mother-in-law came up with the suggestion: "When I was a child, I went to a housewarming where the house and family were formally dedicated to the Lord. I've never forgotten it."

The Cleghorns discussed the plan with their pastor, Dr. A. W. Dick of Second Presbyterian Church, Memphis.

"A splendid idea," he enthused. "I wish more couples would do this."

Cleghorn, general manager of WHBQ radio and TV stations, announced the dedicatory service to the men's Bible class, which he teaches. Mrs. Cleghorn invited the ladies in the circle she teaches.

So one recent Sunday evening after church, friends filed into their home. A mimeographed sheet announced the dedicatory program. The church soprano soloist sang, "God Bless This House." Elizabeth Cleghorn, youngest daughter, sang "Home Sweet Home." Pastor Dick and Associate Pastor Bruce Boney read Scripture and dedicated the home in prayer. At the conclusion, everyone joined in to sing "Blest Be the Tie that Binds."

The idea of a home-dedication service caught on quickly in the Second Presbyterian Church.

"Already two more couples have requested similar services," Dick states. Many other Christians of other churches, sparked by the idea, are arranging a service. The local afternoon paper thought enough of it to run a front page story with pictures.

Reading for Children

THE AMERICAN Legion Auxiliary of Norwich, Conn., recently gave children one "good book" retailing at $1 and $2 for every ten comic books turned in. About 400 children responded in two hours. Comic books collected were deposited in the city dump.

A Chicago educator, Dr. Paul Witty, head of the psychoeducational clinic at Northwestern University, found that nine out of ten children between 8 and 13 were comic book addicts. Yet he felt that reading the comics had little effect on their behavior.

Contrary to this opinion, a Richmond, Va., panel consisting of a judge, welfare worker, school psychiatrist and guidance expert, concluded that crime and horror comics can be triggers to start emotionally disturbed on the path to delinquency.

For better reading material, a revival of McGuffey Readers was suggested. These early textbooks, which sold more than ten million copies and influenced American thinking more

than any other single factor outside the Bible, were saturated with biblical morals.

Division on Divorce

THE U.S. divorce rate in 1954 reached its lowest level since World War II, according to Surgeon General Leonard Scheele of the U.S. Public Health Service. But divorce is still a vital subject of discussion.

Question of relaxing Canada's divorce laws was put to ten lawyers at a recent Canadian Bar Association session. Reaction: five in favor and five against.

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, backed a ban on Church of England weddings for divorced persons in order to make couples think more seriously before marriage. A group of his own churchmen expressed disagreement.

Police Prod Parents

A DRIVE to influence parents to take their children to church has been launched by Indianapolis police.

Sgt. Cecil London, president of the Fraternal Order of Police, says, "We feel the family that goes to church and provides adequate religious teaching for the children will do more to prevent delinquency than anything police can do."

Boys, Girls and Bingo

"WE DON'T WANT our children turned into pitchmen for gambling games," protested Mrs. John Luther, member of Connecticut State PTA before the Connecticut General Assembly.

She boldly opposed proposals to liberalize gambling laws. "In all raffles kids are usually used to sell tickets," she stated.

Junior Takes Over

EVEN JUNIOR can vote at church. At least, all minors can vote in Baptist churches in Kentucky, according to a recent court decision.

A congregational election at Forest Baptist Church in Jefferson County authorized the purchase of a school building. But the balance of power in the election was swung by church members under 21 years old. The losers went to court.

The Kentucky Court of Appeals announced that it recognized the "universal and fundamental equality of rights of Baptist church members."

It added, "The custom of permitting those under 21 to vote in the Forest Baptist church must be recognized as the established rule or custom of this congregational form of church.

"No officer is given any greater voice in affairs of the church than its humblest member."

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for ten to fifteen years who gain only a vague and inadequate grasp of the Scriptures. With Gospel Light lessons your members will acquire what many leaders have called the equivalent of Bible institute training. All materials are correctly graded, meeting year by year the changing needs of the pupils.

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Fourth, you want to *prepare your pupils for vital service in your church.* Gospel Light lessons develop church consciousness and loyalty which lead to church membership and to faithful cooperation in the program of the church on a strong spiritual level.

Use Gospel Light materials and give your Sunday school a fresh spiritual uplift! *Examine Gospel Light Sunday school lessons at your local Christian bookstore* or write for further information.

Please send me complete details including chart on "How to Organize Your Sunday School."

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Photo by Christ Community Church, Canoga Park, Cal.

Everybody loves a parade—especially youngsters in the summer-time. Good advertising is a valuable aid in reaching them for VBS and Christ.

SUCCESS FOR VBS:

Parades, Posters and Papas

ON THE lawn of the Republican Grove Baptist Church near Lascassas, Tenn., a thirsty, excited gang of boys and girls greeted each other eagerly. It was the first time they'd been together since school had adjourned for the summer.

The occasion was "Sweet and Sour Day," heralding the opening of vacation Bible school.

"My Mom brought two lemons," Jimmy told his pal Dan. "That was the 'sour' the poster talked about, wasn't it?" Dan guessed. "Uh-huh—and did you see the pile of sacks with sugar in them?"

At the table stood the lemon-squeezing hosts for the picnic. Dads had turned out in full force to support the event—and they found it a major one in the lives of their children.

More important, the youngsters saw that "Dad is interested in this school, too." And a whole church became conscious of the fact that a big event was about to take place.

Another school which tried this system located the receptacles for lemons and sugar in one of the village stores. Contributions furnished the school with drinks for the entire two weeks, besides making the public aware that a special event was forthcoming.

Third Baptist Church of Murfreesboro, Tenn., simplified the problem for Dad. They requested lemon concentrates instead of lemons!

"Flying saucers" have been reported from time to time in the last few years, but rarely is their arrival announced ahead of time. Folks watched the skies with interest one Saturday, however, after a local church advertised "flying saucers" on that date. "Saucers" turned out to be vacation Bible school handbills (some with suckers attached) which were dropped from an airplane. Response was gratifying, with enlarged enrolment.

In another community all the churches in the area combined to purchase a half-page advertisement. Each used a small box space to proclaim the date for their individual Bible school. The amount of space was eye-catching, the message more easily spotted than a two-inch church note on page five, and expense was nominal.

"I love a parade!" is the sentiment of old and young. That old favorite is therefore at the head of the advertising list in many church and county groups.

In West Plains, Mo., youngsters merely rode through town on a tractor-drawn flat trailer, winding up in the churchyard for a cold drink. The novel transportation appealed to them and attracted attention—as did the lusty yells!

Another parade called for car and wagon floats, with crepe paper streamers and homemade banners advertising the school. Still a third group created a replica of their church on a truck bed covered with artificial grass borrowed from a mortician. They found the method effective.

Churches of Bedford County, Tenn., solve the expense problem created by parades by using that method only every two years. They do it up right then, complete with band and floats.

Variety is the spice of posters—so one church group has devised the "poster rotation" method to keep the Bible school season before their people. Five or six weeks ahead of scheduled dates catchy posters are placed in each of the departmental assembly rooms of the Sunday school. The following week posters are rotated so the Primaries are looking at the one the Juniors saw last week.

Parade, paper, poster—or papa— boys and girls know weeks ahead of time that vacation Bible school is on the way. They're all a means to an end—that juvenile delinquency may be "defeated;" the Lord Jesus Christ exalted.

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CONTEST WINNER:

Youth Gains Spark Victory at Englewood

Enthusiastic planning is stimulated by concerted and persistent effort of members.

Photo by Englewood Evangelical U. B. Church
Young people assisted in door-to-door calling.

OPERATION Smokesignal" puffed off to a billowing start last fall, as Englewood Evangelical United Brethren Church rounded up "chiefs and princesses." It was CHRISTIAN LIFE Sunday School Attendance Contest time again.

Two years before, this Salem, Oregon, Sunday school had made a worthy contribution to the national increase with its gain of 65 per cent. But last fall they passed up goals each Sunday for a total increase of 100 per cent.

Attendance on the final contest Sunday totaled 615—a big jump for a Class D school with an average attendance of 219 the previous year. Reports indicate that it has leveled off now to an average gain of 80 pupils. Church attendance grew, too—though not so violently. Morning worship attendance hovers now at 215 compared to 170 last year.

Englewood's largest and most satisfy-

Urges Use of Large-Size Flannelgraph

CONDUCTING a story hour class for about 100 children, Storyteller Ruth Lyon of Springfield, Mo., made a sudden discovery.

"I realized that the majority of visual aid figures available averaging from seven to ten inches in height were not suitable for such a large group."

The answer to her problem came in a suggestion given by a resourceful children's worker. Miss Lyon wasted no time carrying it out.

Collecting several old picture rolls from Sunday school leaders, she discovered quite a "gold mine" of material. Such figures, she found, have excellent color, and are large enough for use in an average sized auditorium. A series of these picture rolls, obtained for a period of about three years furnish fine, large pictures for nearly all the important stories of both Old and New Testaments.

The process of making these figures usable with flannelgraph was described as follows:

Upon cutting out the figures some will be found incomplete. This may be remedied by using "patches" from matching colors of robes, headdresses, arms, legs, feet, hands and heads of unusable figures. Shade the "patched" area with a pencil or crayon.

Next, back the completed figure with flannel except for arms, hands, feet and heads. Pieces of lightweight cardboard glued on the back of these parts will make the parts backed only with cardboard stand away from the flannelboard and appear more lifelike.

Since the flannel backing requires much glue, an inexpensive but good wheat paste is recommended. Mix the paste a little at a time, and glue the large figures a little at a time, also, for best results. A heavy weight placed on the figures immediately will prevent curling.

Against a black velvet background the colorful Bible story figures are effective without additional scenery. The average-size 24 x 36 inch flannelboards will accommodate the 18-inch figures. But a board about 36 x 42 inches is more in proportion to the figures.

A folding lightweight flannelboard may be made of two pieces of corrugated cardboard hinged with heavy cloth and covered with velvet. The board may be tinned around the edges and put together with metal hinges for durability before it is covered with the velvet.

Time and effort spent in this fashion make storytelling more effective and more satisfying, declares Miss Lyon.

ing gains were not in group results, but in individual growth. "Largest area of gain," Pastor Lloyd Uecker declares, "has come in our youth department."

Each year the Englewood church holds a youth catechism class, purposed to train youth for church membership. Highest enrolment previously has been 19.

This year 34 young people registered for that class. "As far as we know, all of these 34 have made their decisions for Christ and many have now united with the church," concluded Uecker. He added with vehemence, "These are the people we really want to win for Christ . . . and now."

Evidently results of the 1954 Sunday School Attendance Contest went deeper than rising figures on the bulletin board each Sunday. Teachers now display a new zest for their work, and others have willingly joined the ranks. Twenty-two adults from Englewood enroled at a city-wide teacher training program. "Nothing like that has ever happened before," proclaims Uecker.

But consecrated and concerted planning and effort are never in vain. And Englewood members put in plenty of both.

Pitching their efforts on an Indian theme, the Englewood Warriors began sending out their smoke signals long before the opening Contest date rolled around. A thorough census of the community reached nearly 2,000 homes. There were other "promotion gimmicks," declares Uecker, "but it was the persistent visitation which really did the job."

No small job it was, either. In order to get a good head start on the CHRISTIAN LIFE Contest, the Englewood church entered the Oregon Conference Sunday School Contest and began a contest with neighboring First Evangelical United Brethren Church two weeks before. Publicity got into high gear when a large Indian tent was pitched on the church lawn. Newspapers announced that an "Indian princess" would "shoot an arrow in the sky to launch an eight-weeks contest." A colorful Sunday school parade with Indian costumes and horseback riders added to the festive Contest announcements.

There were no dull Sundays during the Contest. Each class had its chief or princess. Feathers were given for new pupils brought. Bags of Indian corn gave added incentive to bring five new people in one Sunday.

Thousands of telephone calls, newsletters and follow-up cards paid off. Englewood people won sixth place in their division. But they won a larger

(*Continued on page* 79)

"Twice, our 2½-year-old Kenny thus rebuked his Scotty pup. Still Inky chawed away at Kenny's shoes.

"Then, firmly, the little fellow reproved, 'Inky, don't you know you should "Love one another"?' "

Yes, 2's and 3's *can* be taught the things of God in Sunday School. Kenny's daddy knows they can. He told us that's where the truth of this Bible verse had been made so much a part of Kenny's life.

Are you getting such results with the little two- and three-year-olds in your church and community? You, too, can teach them simple Bible truths about God's love, His Word, His house, His people. Here are two tried-and-proved courses for the job—

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Religious News Service photo

Filling a new Sunday school niche, fathers are gaining parental support and children's interest.

Daddies in the Nursery

TODDLERS of the Central Nazarene Church of Miami, Fla., will find "Father's Day" Sunday in June no unusual occasion. It's "Father's Day" every Sunday for them!

Their fathers have been demonstrating the practicality of having men teach the youngsters. The fathers have built pint-sized tables and chairs which just fit the two and three-year-olds. Their activities reach into the busy week days, also, when the men visit the children's homes.

The Moral of the Mural

A NEW TREND in Sunday school wallpaper began when a Des Moines, Iowa, grandmother picked up her paint brush.

The result was an eight-color biblical map mural reproduced as wallpaper by Wall Trends, Inc.

Mrs. Christine McLaren declared she found her pupils had no conception of distances between biblical places.

So she began a project which she described as an effort to "remove from the Bible to the mural a continuous story that moves from the beginnings of Jewish history to the end of the New Testament."

Maps are reproduced by a hand-blocked silk screen process on a special washable paper.

Choo Choo to Victory

SMALL WONDER that Green Lake Free Methodist Sunday school, Seattle, Wash., rolled into first place in a local class membership contest.

New "passengers" to the Sunday school enjoy the arrival of the "streamlined locomotive" which steams in each Sunday. The engine is rolled on casters into the church's auditorium at the end of each Bible session.

Made of gypsum board painted yellow, the "train" is about six feet long.

Religious News Service photo

Milestones are passed and rivalry flourishes.

Religious News Service photo

Latest in teaching aids—biblical wallpaper.

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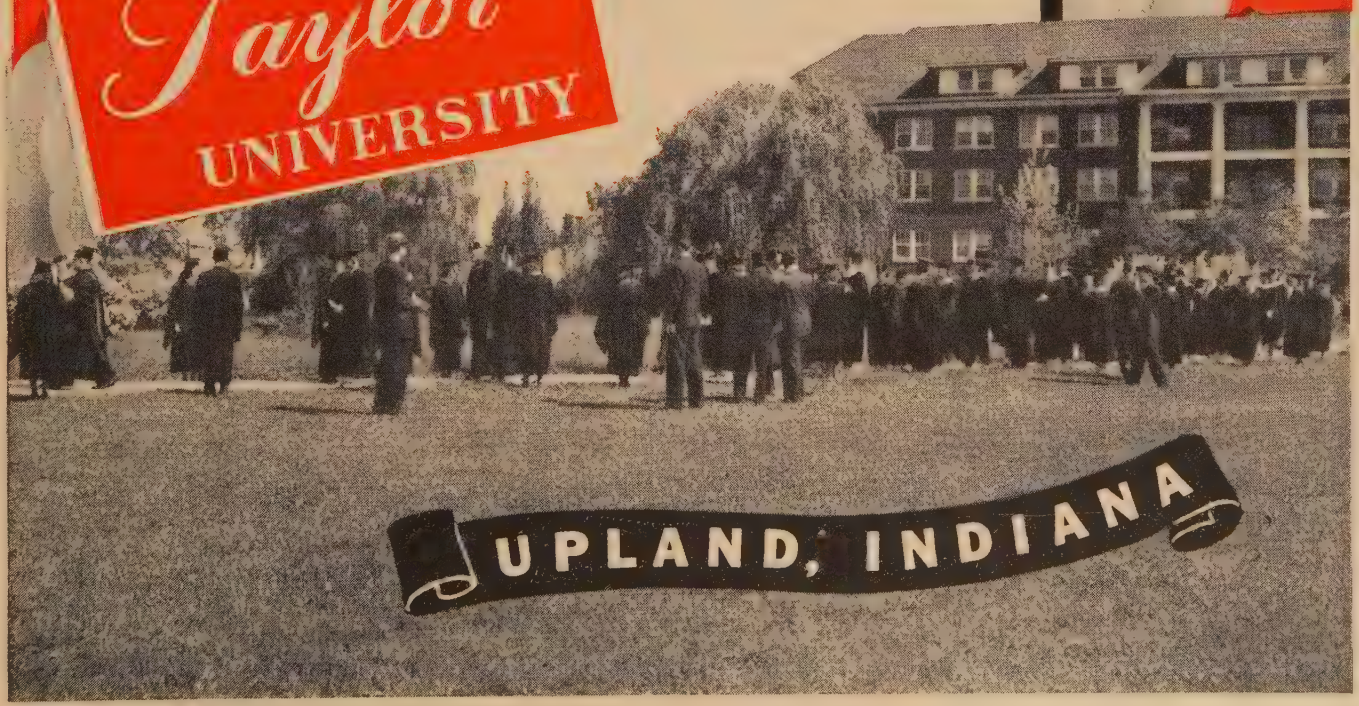

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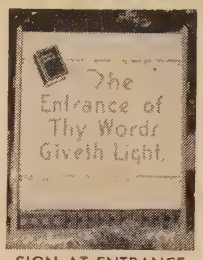

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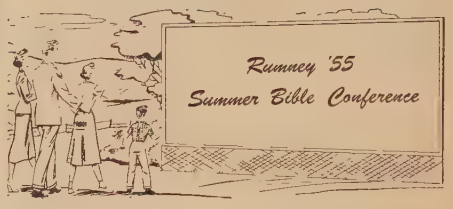

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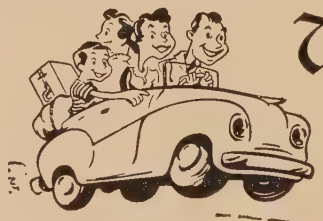
Write for reservations and state accommodations desired to Rumney Registrar, 9 Park St., Boston 8, Mass., before June 20. Address all communications after June 20 to Rumney Depot, New Hampshire.



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Bible Conferences and Camps

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Bible Club Movement, Inc., Camp Sankanac, Pottstown, Pa. June 25-Sept. 3. Children's camp, one week adult conference. Write: 1505 Race St., Philadelphia 2, Pa.

Bible Memory Association, Inc., Camp Cherwudj, Alfred, Me., June 20-Aug. 14, Miracle Camp, Ringgold, La.; June 25-July 2, New England Fellowship Camp, Rumney, N. H.; July 18-23, 4-H Club Camp, Fayetteville, W. Va.; Aug. 15-21, Winona Lake Conference Grounds, Winona Lake, Ind.; Aug. 15-21, Camp Winnataska, Leeds, Ala.; Aug. 15-28, Rocky Bottom Camp, S. C.; Aug. 21-28, LeTourneau Christian Camp, Canandaigua, N. Y. Write: P. O. Box 516, Wellston Station, St. Louis 12, Mo.

Biblical Research Society Prophetic Conference, Rosedale Grove, Laureldale, Pa. Aug. 28-Sept. 5. Write: Box 51, Hill Station, Harrisburg, Pa.

Christian and Missionary Alliance Conferences. Adult Bible and missionary conferences, youth conferences and boys and girls Bible camps in districts throughout the United States and Canada. Write: 260 W. 44th St., New York 36, N. Y.

Conservative Baptist Camp, LeTourneau Christian Camp, Canandaigua, N. Y. June 16-Aug. 13. Women, men, junior, senior, Christian workers conference. Write: Rev. A. S. Taylor, Box 567, Williamsport, Pa.

Free Methodist youth camps and annual conferences, throughout the United States and Canada. Write: Department of Press and Publicity, Free Methodist Headquarters, Winona Lake, Indiana.

Los Angeles County Christian Endeavor Union, Tahquitz Pines, Idyllwild, Calif. July 15-23, July 30-Aug. 6, Aug. 6-13, Junior; July 9-16, July 23-30, Junior high; Aug. 13-20, Aug. 20-27, Senior high; Aug. 27-Sept. 3, Young people; Sept. 3-5, Senior Young People and Adult. Write: 756 So. Broadway, Los Angeles 14, Calif.

Moody Bible Institute Adult Conferences: Winona Lake, Ind. July 17-24, Montrose, Pa., July 2-10. Write: Alumni Office, 820 N. LaSalle, Chicago 10, Ill.

Northwest Washington Holiness Ass'n., Ferndale Camp meeting and Bible conference, Ferndale, Wash. Family camp, program daily for children, youth and adults. Write: Rev. Alfred S. Palmer, 1131 16th, Bellingham, Wash.

Northwestern Schools Bible Conference, Medicine Lake, Minn. Adults and children. Write: Dr. Edward D. Simpson, 50 Willow St., Minneapolis 3, Minn.

Pioneer Girls, Camp Cherith. Write: 5334 W. Addison, Chicago 41, Ill. Girls 8-18. June 25-July 30, Alfred, Me.; June 25-Aug. 27. Pocono Mountains, Stroudsburg, Pa.; Aug. 8-15, Delavan, N. Y.; July 31-Aug. 28, Madison, Ohio; Aug. 13-20, Fair Havens, Ont.; Aug., Hillsdale, Mich.; July 30-Aug. 27, Grand Junction, Mich.; Aug. 7-21, Grantsburg, Wis.. July 10-17, near St. Louis, Mo.; Aug. 15-29, Running Springs, Calif.; July, Tumwater, Wash.

The Evangelical Alliance Mission, Annual Missionary and Bible Conference, Winona Lake, Ind. June 26-July 3. Write: 2839 W. McLean, Chicago 47, Ill.

The Oriental Missionary Society, Annual Missionary Convention, Winona Lake, Ind. June 27-July 3. Adults and children. Write: 850 N. Hobart Blvd., Los Angeles 29, Calif.

Youth for Christ, International, Winona Lake, Ind. July 3-17. Youth camp and international convention. Write: 109 N. Cross, Wheaton, Ill.

Scripture Press: Sunday School Workers' Conferences. Pacific Palisades, Calif., July 4-9; Mt. Hermon, Calif., July 11-16; Winona Lake, Ind., August 22-26; Ben Lippen Bible Conf., Asheville, N. C., August 8-12. Write: 434 South Wabash Av., Chicago 5.

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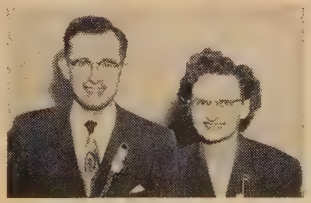

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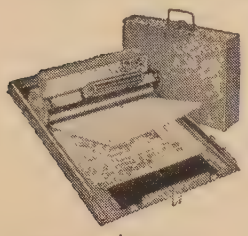

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1,000 New Churches in 1955

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IF WE are going to expand abroad, first we must expand at home. We have gone as far as we can go in world evangelization with our present number of supporting people and churches."

With that statement Gayle Lewis, Assemblies of God Home Missions Executive Director, kicked off a denominational drive for 1,000 new churches in 1955.

The aggressive surge guarantees the Assemblies that they will get their share of the $700 million slated for church construction this year.

Not all 1,000 churches will be constructed this year. Some may be already functioning as independent Pentecostal churches. The Assemblies will try to woo them into the denominational fold.

Others may have to meet in rented halls, homes or even garages temporarily. They will eye construction more seriously in another year or two.

But many new buildings will sprout, too. Pioneer work often demands raising a primitive structure. Other new works, sponsored by established Assemblies, will be able to purchase a plot and begin building almost immediately.

Says Victor Trimmer, Home Missions national secretary, "This is one of the greatest moves in our history."

Current statistics show 6,912 Assemblies, 512 being added in 1954. About 75 percent of these churches were opened where no Assemblies of God church had ever been before.

The 1955 goal is to double the 1954 achievement.

To do it, the entire denomination from high officials to local church members join hands.

The national office provides blueprints, aids in financing and acts as a consultant.

The national youth organization, Christ's Ambassadors, helps finance new buildings through their "Speed-the-Light" offerings.

The department of education takes vocational volunteers from Bible schools and locates them in needy areas.

The evangelism department provides tents and evangelists to help draw a congregation together.

Their publishing house is giving 25 songbooks to each pioneer church ordering supplies.

The Sunday school department is urging the launching of branch Sunday schools as a basis for future churches.

To get to the roots of the Crusade, Executive Director Lewis asked each of the 43 Assemblies of God districts to

GEORGIA'S NEWEST ASSEMBLY OF GOD CHURCH
For 'mother' church Brookhaven became offspring No. 12.

prepare lists of 25 or more cities in which they would like to see a new church started.

District chiefs went to local pastors and churches. From them they received pledges to "mother" new churches.

Lewis also asked for 10,000 workers to "pray, give and go." By mid-April 7,400 had accepted the challenge.

According to the Home Missions Department outline, established churches can either become "mothers" or "brothers" to new churches.

"Mother" churches take complete responsibility for their off-spring. They use their own workers, finances and promotion. They also do the governing.

"Brother" churches supply financial and material support. The government is handled by an Assemblies official.

The Home Missions Department assumes that a big percentage of their 7,170 pastors has pioneered churches in the past. That qualifies them as amateur carpenters and interior decorators. It's all the more reason why the department figures it can reach 1,000 new churches this year.

There's nothing new about the system, according to Pentecostal leaders. They insist it is merely putting Acts 1:8—"ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth"—into practice.

The results, according to National Secretary Trimmer, are obvious. "More churches mean more . . . souls saved . . . persons to join in evangelism . . . Sunday school teachers . . . foreign missionaries . . . Bible school students. You see, church extension pays in every way."

Church Building: Zoom

EVEN the optimists are awed by the speed. Church construction left only exhaust puffs as it propelled through the first quarter of 1955. The pace it set jettisoned all former records. A new peak of $161 million conquered —at least a third higher than its corresponding 1954 period. And the summer building spree is yet to come.

The Departments of Commerce and Labor estimated expenditures in February and March $12 and $13 million ahead of the two months in 1954. Officials estimated at the year's start that $675 million would channel into church building. At the present rate this figure is grossly modest.

Construction by private schools and colleges, most of which are church-related, totaled $39 million in February and $41 million in March, records for each month. Building activity by non-public schools totaled $122 million for the first quarter of 1955, a six per cent rise over the 1954 period.

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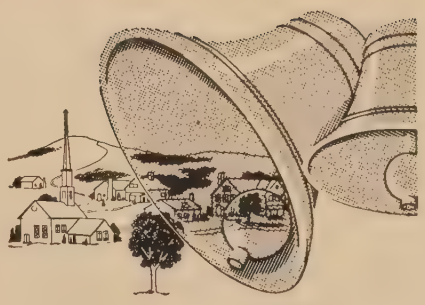

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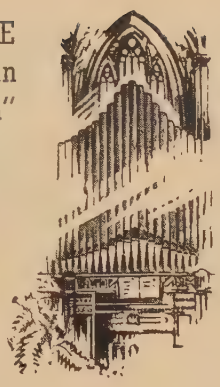

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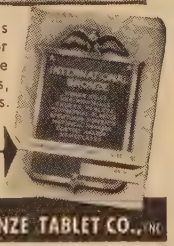

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Your Church: Lightning's Target

Photo by Arthur Sarno

Lightning causes one in ten church fires.

Protection rods with proper grounding stave off the multi-million volt charge; reduce fire danger.

LAST AUGUST amid a steady series of showers, lightning speared out of the sky one evening. A concrete encased chimney on a church roof shattered. Huge chunks of concrete ripped through the asphalt shingles and blew holes in the nearby parsonage roof. Metal gutters tore loose, ending in twisted wreckage on the ground below.

Fortunately no service was in progress in the auditorium nor were the pastor and his family home. Damage amounted to $1,000.

But the Brainerd Salvation Army Citadel on Chicago's south side was only one of hundreds of churches suffering a lightning stroke in 1955. Since last August two lightning arrestor rods have been installed on the Citadel roof to divert any future strokes safely into the ground.

Lightning causes one in ten of church fires, but the average is much higher in summer months. Last year once again lightning destroyed $1.4 million of church property. The threat to human life remains constant wherever the storm.

Church structures, old and new, often invite lightning strokes. Long sleek spires, projecting crosses and vanes, belfries and towers, tall chimneys, peaked roofs—all attract the multi-million volt charges.

"In proportion to their number, perhaps no single class of structure has a greater lightning hazard than churches," says the National Board of Fire Underwriters. Lightning races the path of least resistance to discharge itself into the earth. So the many points high above ground—common in church architecture—offer ready contacts.

"If a fire starts in a belfry or high spire, even the best fire departments find it hard to control," says Clarence T. Hubbard, fire insurance specialist. "If the tower construction is masonry, a bad fire may be averted, but falling bricks and stones can cause heavy property damage."

Fire insurance underwriters fear spired churches. They insist on an engineer's inspection before issuing a policy. If lightning arrestor protection is missing, insurance coverage is reduced.

Corrosion, the arch-enemy of older lightning arrestor systems installed in church steeples, spires, chimneys and towers, is prevented today by using copper and other resistive metals. Studies in lightning action during the past ten years have led to modern scientific installations.

Since insurance cost is reduced when an installation bears the label "approved by the Underwriters' Laboratories," lightning protection bears investigation.

Hubbard points out two ways for a church committee to secure professional counsel on correct and effective lightning rod installation:

"A reliable lightning rod installation representative will give an honest survey based on *needs*," he stresses.

Another source for professional counsel is the local fire underwriter. "He can provide free effective engineering service to the church," Hubbard asserted.

Most large fire insurance companies provide an engineer's counseling service summoned through their local agency. This service is usually considered authoritative.

Lightning rod warranty written into fire insurance coverage carries the label number appearing on the tag attached to installation fixtures, if approved by

Underwriters' Laboratories. The Laboratories, a large service institution financially supported by capital stock insurance companies, does nothing but test equipment for the purpose designed.

In addition to the counseling service available, the insurance engineering specialist and the lightning rod representative will bring recommendations based on construction peculiarities and church location.

Some of these factors are high or low ground, trees, television antennae, tall chimneys and other high singular objects.

One principle explaining lightning rod protection claims that the rod will attract a "hit" to it which otherwise would slam into an area surrounding the protected building of radius equal to twice the length from rod tip to ground.

A second principle states the lightning rod tip must be ten inches above the object protected to intercept the bolt before it reaches further.

By "caging" a church with a network of conductor wires properly grounded, effective protection is accomplished. Too few lead-off wires or cables leave the building improperly protected. Abrupt turns and angles must be avoided in cable installation to get best results.

"It makes a great difference whether the church has a metal or wood roof," says Hubbard in describing the protection network. "A church constructed of reinforced concrete is immune from lightning damage provided the lightning rods are bonded together."

All metal or frame-metal structures with walls of tile or terra cotta are considered safe. But church buildings constructed of non-conductive materials such as wood, stone, brick or tile need lightning rod protection.

Wire fencing may be dangerous, too. Galvanized iron posts should be inserted every 150 feet to insure proper grounding. If not adequately grounded, the fence becomes a natural lightning conductor and a threat to human life.

Trees in a church yard may be safeguarded by attaching copper or galvanized iron conductors with allowance for sway.

Churches located on high ground and churches with steeples or turrets are real targets for lightning. The main concern is to preserve the church and the continuity of its service.

No doubt, lightning will strike hard at churches again this year. And church members will appreciate their buildings more than ever.

For a church is never as much appreciated as it is the day after it burns to the ground.

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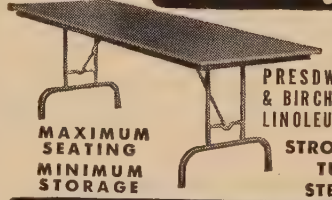

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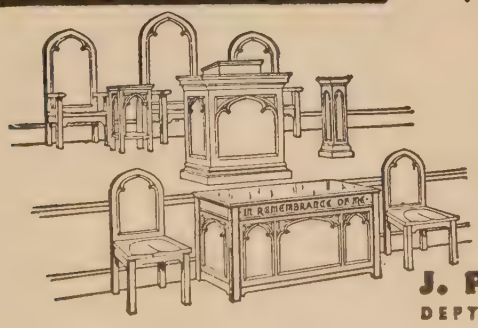

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For more information, check item F70-A on the Readers' Service card on page 76.

Sturdy Chair

With expanding attendances in Sunday schools and vacation Bible schools, embarrassing seating shortages may occur. But folding chairs such as the one recently marketed by Adirondack Chair Company of New York City can meet the urgent needs.

The sturdy chair can support 550 pounds without buckling or bending. Weight concentrated on front or rear of the seat will not cause the chair to tip. A form-fitting back provides restful support.

Handling and storage are minimum. The price is $2.50 per chair in two-dozen lots.

For more information, check item F70-B on the Readers' Service card on page 76.

ARE ALUMNI NECESSARY?

(Continued from page 27)

stepped up from $150 to $6,800. Last year 34 per cent of the alumni body gave nearly $8,000.

These are only a few "for instances." Alumni associations of the schools mentioned—as well as associations of other schools—carry on many other activities which benefit the alumnus as well as the school.

But the important thing to remember is that the school that doesn't get alumni support won't get support from other "publics."

So if the alumni of your school don't have an "up and at 'em" alumni group, do something about it. Get together with other alums and with the school administration to see what can be done to help.

Do your part to change lazy alums into live wire alumni. The future of your school may depend on it.

Mennonites Take Music Examination

MENNONITES, famous for congregational singing, average five song leaders per church, according to a recent survey conducted by Paul Erb, editor of *Gospel Herald.*

Erb's survey, perhaps the first ever conducted about a denomination's music men, revealed a number of idiosyncracies.

About six per cent of Mennonite song leaders are elected for life; 15 per cent are chosen for more than one year; the remainder lead singing for one year stints.

Half the song leaders use their arms in conducting. But one pastor lamented, "Some of them do not beat the same time they are singing."

The Mennonite Church, which disavows pianos and organs, favors pitch pipes and tuning forks. Two thirds of the leaders use them. Of the remaining leaders 20 per cent guess at pitch quite accurately; 13 per cent guess at it according to the survey with varying degrees of accuracy.

About 88 per cent of the churches have special music. Most popular type of special music was a men's quartet followed by a mixed chorus and a mixed quartet.

Whether church music was getting better or worse was a matter of opinion, but most thought it was either improving or holding its own.

As for suggestions for improvement, many congregations advised having a conference secretary of church music. Only 15 per cent of the churches have a director of music or a music committee.

Most unusual were the special meetings which Mennonites conduct to consider singing.

About 32 per cent of the congregations had recently used special meetings to learn new songs; 25 per cent had classes in rudiments of music, 12 per cent conducted local music conferences.

When it comes to music, few denominations enjoy it like Mennonites; and Mennonite congregations not only enjoy it, they also participate in it.

Other denominations would do well to examine their music on the congregational level, too.

Singing in Scotland

MENTION the word "festival" to a native of Glasgow, Scotland, and he will rave about a massive male choir.

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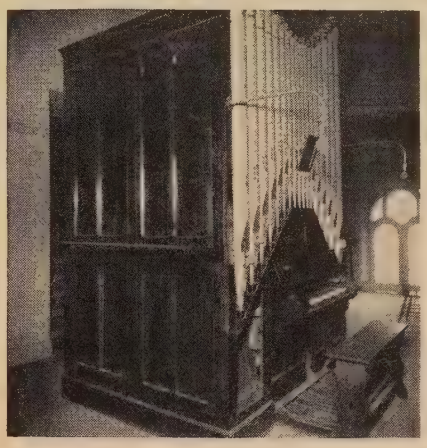

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Music

This year, the Scottish Festival of Male Voice Praise celebrates its 20th birthday. In Graham's campaign in Glasgow, they assisted with their inimitable singing.

Slightly more than 20 years ago, Musician James McRoberts came up with the idea. When he revealed it to Pastor D. J. Findlay, the cleric replied, "Jimmy, the Divine Hand is in this."

The plan simply is a concert by a men's choir with a gospel message sandwiched in the middle. First speaker, A. Lindsay Glegg, returned in 1955 to be the sandwich speaker again.

About 25 per cent of those present are unsaved. Leaders feel that the 20 years of music may have prepared many Scots for conversion in Graham's 1955 meetings.

Singers range from 17 to 75 in age. Each choirman has a live testimony.

After the annual festival, the singers split into smaller groups and sing throughout the British Isles.

Recordings of the Scottish Male Choirs have brought world-wide renown.

Huge problem is selecting suitable song material. Their standards are:

1. To keep Christ central in all music.
2. To uplift Christ through the very best of simple music.
3. To neglect loose, catchy types of music which merely appeal to the craving for entertainment.
4. To illustrate the words with the music.
5. To shun vain repetition in gospel music.

Through the annual festival, funds are collected for missions. The Male Choirs are now responsible for training students in Africa and translating the Gospel of Matthew on the island of Formosa.

Music Briefs

- As usual, "Rock of Ages," "The Old Rugged Cross," and "In the Garden" are curently leading a popularity poll of "America's Ten Favorite Hymns." The poll is being conducted over CBS radio.

- The choir at St. Paul's Methodist Church in Manchester, N.H., was ably assisted by several canaries last Easter Sunday. Church members brought the birds to the sanctuary to add a unique touch of spring.

- Charles Daugherty of Indianapolis conducts a "musical detective" service. In the past two years he has helped more than 2,500 persons find particular gospel songs and hymns. "I'm not stumped very often," he claims.

Recordings

● Wendell P. Loveless, record reviewer, became the world's first sacred record reviewer when he began his first column for Christian Life seven years ago. He is well known in radio, music and the ministry and has contributed strongly to all three.

Four D's Do Delightful Discs

THREE well-known gentlemen figured in Christian recording news recently when they took over Singtime and Bibletone record labels. The three men, Al Smith, Ted Engstrom and Bob Cook, formed Miracle Record Distributors to handle production, promotion and merchandising of gospel records. Reliable and progressive, these men have ambitious plans for both Singtime and Bibletone.

● Speaking of Bibletone, I have just received eight sides for review, and they are very, very good. The Four D's—Don, Dick, Dan and Dean Crawford—talented and husky sons of Percy and Ruth Crawford, have done several most interesting numbers. They do *Mansion Over the Hilltop* exceptionally well. Their four-part harmony is something you must hear. They were trained by their mother, one of the top music arrangers in gospel music today. She accompanies them in all of these recorded numbers. They also do *If You Know the Lord, The Greatest Discovery, Do You Wonder* and *Father, We Thank Thee.*

These discs will have a tremendous appeal to all ages.

● Also on Bibletone, Ruth Crawford does *Savior Like a Shepherd Lead Us* as a piano solo, with accompaniment by the Youth on the March orchestra. This is one of the nicest arrangements and productions of a familiar gospel song that I have heard. After searching through my basket of descriptive words, I have come up with the word "charm." This record is quiet, sweet, reverent, and beautifully played by all. On the opposite face of the disc, Al Zahlout, violinist, with Vera Zahlout accompanying, plays, *Sweet Hour of Prayer.*

● Bibletone has just introduced the bass-baritone voice of Steve Musto. Musto does two songs with accompaniment by the Youth on the March orchestra. One is *I'm Glad Jesus Found Me,* and the other *Somebody Bigger Than You and I.* Musto sings with intelligence and conviction.

● Last year I enthusiastically reviewed some recordings made by the Back to the Bible Youth choir, trio and soloists of Lincoln, Nebr. The choir, under the direction of Ruth Johnson, consists of children between the ages of 10 and 16. Singspiration has produced these under Songtime label.

Now I have several more, also good. The work of the choir, trio and soloists reflects fine training and direction. The choir does several familiar songs and choruses, *It is No Secret, Onward Christian Soldiers, The B-I-B-L-E, Alphabet Chorus, I'm H-A-P-P-Y, Harvest Call, I'm in the Lord's Army, I'm Going to Occupy, On the Land, on the Sea, in the Air, Ten Little Children, Jesus Loves Me,* and *Jesus Loves the Little Children.* The Youth Trio sings *Jewels, Jesus, Son of God* and *My All to Thee.* One of the sweetest young solo voices I have heard is that of Judith Hendrickson, contralto, who sings *Why Do I Sing about Jesus?* and *Poor Little Black Sheep.* She is accompanied by Eugene Clark, organist, and Wilma Sundeen, pianist. Carolyn Weiss, singing *Too Small?* and Virginia Epp singing *Jesus Loves Even Me,* both deserve most favorable mention. Altogether, this new set of Youth Choir pressings is exceedingly well done. If you enjoy fresh, young voices, dedicated to the service of the Lord, you will do well to secure this set. All these records are 7-inch, 78 rpm.

● More and more I am convinced that Phil Kerr is not only a musical genius, but an almost exhaustless spring, from which flows a continuous stream of gospel songs and chorus compositions, the latest even better than the former ones.

To illustrate this, Singspiration has recently put out two new 45 rpm's. One is an extended-play pressing of Phil Kerr's Harmony Chorus, directed by Audrey Mieir. Most of the songs on it are Phil's own compositions. His voice is heard also in some of the solo sections. Here's the list: *I've Got a Melody, I'm Glad I'm a Christian, I Know Who Holds Tomorrow, Singing in My Soul* and *Patiently.* The last named is a great song. Then there is another 45 rpm, extended-play, with *O, That I Knew* on which Galen Young does the solo. The Chorus sings *God Is Love, He Keeps Me Singing* and a very interesting number, *Wait Till You See Me in My New Home*—which seems to be a sort of sequel to Hamblen's *This Ole House.* Don't miss these Singspiration 45 rpm's.

● Word Records of Waco, Texas, continue to produce high quality pressings. I have just listened to two excellent ones. They are both 12-inch LP's. One is Dubois' *Seven Last Words,* sung by the Oratorio Singers, under the fine direction of Clarence Snyder. This is a masterpiece. The other is a collection of classics by the Augustana Choir, with Henry Veld conducting. It includes *Hymn to St. Cecilia,* Brahms' *Der Bucklichte Fiedler, There Is a Balm in Gilead,* traditional Swedish *Tryggare Kan Ingen Vara.* Bach's *What Can Life Be But a Shadow?* and *Lord, Thou Hast Been Our Refuge.*

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Readers Service

Reprints Share Your Blessings

CHRISTIAN LIFE readers are finding a new way to share their blessings. They are using article reprints and passing them on to interested friends.

Last month for the first time, article reprints were made available through Readers' Service. Two articles were offered—"Juvenile Delinquency — The Road Back" and "Mental Sickness and the Christian."

Service girls peruse new reprints.

The same day that the reprints arrived from the printer, the Readers' Service girls opened a letter from a pastor in Kansas. The pastor wrote, "I was much impressed by reading the article in the May issue on 'Mental Sickness and the Christian' and want two copies of the reprint. I have been studying this subject for some time and realize the facts described herein are an urgent challenge to the church today."

These two articles are offered once again this month, but this offer is good only until the limited supply is exhausted.

Two other top-notch articles go on the reprint list this month. One is "Church Building: Biggest Boom Since Solomon." This popular article appeared originally in February, 1955, issue of CHRISTIAN LIFE. It gives latest information on new ideas and trends in church architecture. Here is a valuable article for any church planning construction.

The second article offered is "Christian Education: Are We Building Fast Enough?" This article, appearing in this issue, is sure to be among the most talked about articles in Christian education circles this year. Already, those who have seen the facts it presents have been impressed. Not only educators, but pastors, church workers and parents will find this article a challenge to their attitude toward Christian education.

Letters of the Month

I appreciate so much the wealth of material made available through your department. Through it, we will be able to keep our Christian education department well informed and efficiently equipped.

Manassas, Va. — MRS. B. A. WASHBURN

* * *

We have been watching with interest the Readers' Service page but have felt a little backward about using it since we are in a foreign country. But seeing letters from Brazil quoted have blown that notion to the winds. So here are a couple of coupons.

It was through you that my brother found out where to obtain the kerosene slide projector which is proving a useful tool in our work for the Lord.

Pocoata, Bolivia — LLOYD POWLISON

Reprints Now Available

Reprints of four outstanding articles are now available at a nominal cost. They will be found useful for individuals, churches and Christian organizations. Cost is only 15c each on orders of less than 500, 10c each on orders for between 500 and 999, and 5c each on orders for more than 1,000. Special prices are available for larger quantities. On orders of $1 or more, we will be happy to bill you; smaller orders will be sent only upon receipt of payment in coin, stamps or check.

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TRAPPED

(*Continued from page 20*)

Skip found himself jerked off his feet and dragged helplessly up the slippery, rivet-studded side of the sunken boat. The octopus vanished into the inky cavity. Skip dangled awkwardly, his back against a metal wall. Tilting the heavy helmet back and around, Skip saw the danger. His air hose was rubbing the jagged edge of the ship's opening.

Electrifying sensations of hot and cold flashed through him. He dared not believe it. But it was true. His supply of air was cut off. The air hose had kinked over the metal edge. Oxygen in the helmet and suit might last ten minutes, perhaps.

But what if the octopus didn't release its grip. Skip tried to think. Perhaps there was a chance. If Frank would increase air pressure enough, the driving force might straighten the kink.

Skip spoke into the phone. "Frank," he said, wetting his lips. "Frank, listen." His voice echoed back. He listened. No reply. He spoke again, this time louder. Still no response. "Frank . . . FRANK," he thundered into the telephone. "FRANK . . ."

He was getting panicky. He tried to relax. "Frank, listen. This is no time for pranks. I'm in trouble. A Daddy Long-legs has my air hose kinked. Give me full pressure, will you." He gave the old fellow time to answer. A persistent, sickening silence.

Sweat, breaking out on his forehead, ran down into his eyes. He blinked to get relief. Why didn't Frank answer? He'd never let Skip down like this before.

Skip closed his eyes, fighting to remain calm. Strange how he felt. Deserted and trapped. That's what he was . . . trapped. Those thoughts come to a man facing death. Vivid, mental pictures . . . inescapable, so real you could touch them.

There was his mother . . . and his old dad, too. Their voices were as clear as the day he'd left home 14 years ago.

"You're a strapping young fellow, Skip," his dad had said. "And you're smart. You'll get along all right. But don't ever forget this, son. No man, matter's none how big he is or how smart he gets, can really face up to life and win without help from the Almighty."

But church and hymns . . . and Jesus Christ were only for women and children. For weaklings. Religion was something for frail men, people who weren't sure of themselves. It wasn't for red-blooded men who had enough sense to use their own brawn and brain. People with a little backbone could figure their way out of tight spots . . . spots like . . .

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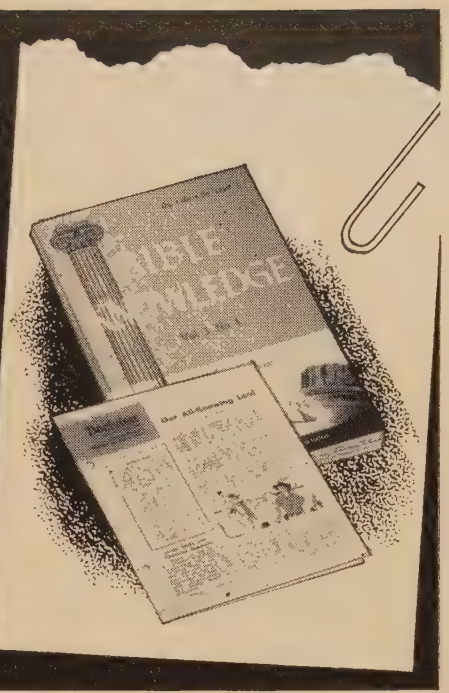

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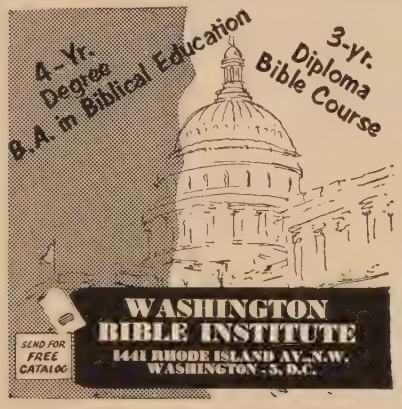

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Christians, Skip changed his thoughts abruptly, are hypocrites. Take Red Allis. He took a nosedive . . . got converted down at the mission. Red Allis converted? Skip scoffed at the thought. They didn't know Red like he did.

A suffocating weakness engulfed him now. He shook the perspiration from his eyes again. Then he tried the phone. It was still dead. Then, through the plate glass, a movement caught his eye. As he watched half nauseated, a pulsating surge of hatred swept through him.

The other diver, Red's man, was making his cumbersome way toward Skip. The man had unsheathed his knife and held it in readiness. No wonder Frank hadn't responded. The old man had never failed before. But he'd never been left alone, up there, with Red Allis, either.

Red's crew must have jumped the old guy without warning. "I might have known," he muttered through clinched teeth. "Dirty, low-down back stabber. Wait 'till a man's down then pounce on him. That's that . . . that *Christian* Red Allis."

Weakness was winning. Drowsiness crept over him. The heat was stifling. No escape. Trapped. But Skip wanted to live. He wanted to fight it out with the other diver. He wished that it were Red Allis.

Only a few minutes left. A strange, dark dizziness made his head spin. More than ever, he wanted to fight. And he wanted to pray. He knew now what they meant when people spoke about facing death, the hereafter.

Nothing to say. Nothing to pray. Yes, there was one prayer. He'd never forgotten it. It came to him. "Now . . . now I lay me down to sleep. I pray Thee, Lord my soul to keep. If I should die . . . die . . . before . . ."

The diver with the knife was still coming. But death would get to Skip first. Death would cheat Red Allis.

Hours later strong medical odors drew Skip Irish out of the unconscious. He opened his eyes, in a new world. Everything, it seemed, was pure white. Even the statue-like objects which surrounded him wore white. All except four. They wore dark clothing. Then the statues came into focus clearly, their features sharp. The white statues proved to be a doctor and two nurses. The dark ones were Red Allis and his crew. They grinned down at him.

In a flash Skip threw off the white sheet and lunged wildly at Red.

"Why you. I'll . . . I'll . . ." But he was quickly overpowered and forced back into bed.

"You'd better take it easy, Irish." The doctor spoke. "And I don't think I'd be using my fists on Mr. Allis, here. He saved your life, you know."

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"Don't let him fool you." Skip snapped hotly. "Where is Frank West? He'll tell you."

The room became very quiet. The doctor nodded. "Allis' quick action saved him, too. West was in bad shape when Allis brought him in."

Skip listened as the story was unfolded. What had really happened, he learned, was that Frank West had suffered a sudden heart attack. Red Allis, in the other boat, looked over and saw the old tender crumpled lifelessly over the air compressor. At the same time, Red's diver had reported Skip's predicament with the octopus.

Without a moment's hesitation, Red had instructed his diver to cut Skip free and bring him to the surface. Then Red had peeled off his outer clothing and dived into the water to Frank in the Tramp. When Red got the signal from his crew that his diver had reached Skip, he'd cut the cable and hose angling over the Tramp's side and raced Frank to the hospital. The others had brought Skip in the Falcon minutes later.

Skip looked up at the doctor. "Frank going to make it?"

The doctor shrugged. "With a heart attack who knows." Then he smiled reassuringly. "But I think he will. He's pretty tough."

Another long silence. Then Skip said, "I'd like to have a word with Red . . . privately." The doctor and the others slipped out of the room. The two were left alone. Skip held out his right hand to Red.

"Guess I was pretty wrong about you, Red," Skip said soberly. "But I'd never believed it if . . ."

"You had every right to mistrust me," Red broke in. "But I'm a changed man now, Skip, since I gave my heart to Christ."

Skip dropped his head, staring pensively at the white sheet. He seemed to see his own heart and the contrast there. His heart was black.

"Yeah, I know." Skip looked up earnestly. "It's high time I got changed, too." END

YOUTH GAINS

(*Continued from page* 61)

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Movie makers shoot scene on one of nine sets. Standing center is Katherine Stenholm, director of Bob Jones University's film activities.

Evangelicals' Biggest Film

'Wine of Morning,' Bob Jones, Jr.'s popular novel of 1952, now has been turned into one of the most impressive Christian films to date.

"NO WORK for a long time," said the doctor. "For complete recuperation you need a long rest."

This wasn't what versatile young Bob Jones, Jr., wanted to hear. As president of Bob Jones University, he was already engaged in a heavy conference speaking program and involved in a half dozen student activities in addition to his regular administrative duties.

Recovering from the shock, he reasoned, "I've always wanted to try my hand at writing a novel. This sickness may be God's way of allowing me."

Months later *Wine of Morning* was published by Van Kampen Press.

That was four years ago. Although the publisher claims the novel sold better than average, there is a good possibility *Wine of Morning* sales may boom again. The reason: an already good Christian novel has now been turned into one of the biggest and most

Unusual Films Photo

A city of first century architecture rose on Bob Jones Campus where gospel movie was filmed.

impressive totally Christian films yet to hit the screen.

Nearly two hours in length, the film carries the natural ingredients of a "hit": suspense, romance and adventure plus a solid spiritual message. Yet hardly believable is the fact that the staff of 75 speaking parts and 800 extras were all drawn from the faculty and student body of Bob Jones University, Greenville, S. C.

More amazing, however, is the fact that credit for the *Wine of Morning* film goes to one woman: slim, attractive Katherine Stenholm, director of the University's film activities.

The mother of a nine-year-old boy and wife of Dr. Gilbert Stenholm, dean of the school of religion, Mrs. Stenholm claims she knew nothing about film producing five years ago. "I couldn't even load a Brownie Camera," she confesses.

The film took three years to produce. Actual sets were built on the campus producing nine different scenes. While a virtual city of first century architecture rose on the University campus, Mrs. Stenholm's assistants scoured the nearby country for chickens, dogs, donkeys, sheep, doves, horses, parakeets, a peacock and a camel.

Big staging problem proved to be the ship scenes called for in the scenario. A scale model of a Roman ship was built six feet, three inches in length. Constructed on a scale of one inch to one foot, it depicted a boat 75 feet long. The model weighed 208 pounds. To get her ship onto the Mediterranean Sea, Mrs. Stenholm built a 42 x 52 foot tank. When the script called for a storm, she put eight students into the tank, each with a 55 gallon oil drum. Pushed up and down, these produced frightening two feet high waves—24 feet to scale.

Unlike her Hollywood counterparts, Mrs. Stenholm, in addition to directing, was forced to supervise her own set decoration, costume design, makeup, sound recording, photography and scenery construction.

Harassed by fickle South Carolina weather, she fought a nerve-shattering schedule. As Bob Craig, her head cameraman puts it, "Every time the sun came from behind a cloud we were ready to shoot another scene."

Craig adds, "How she kept the crew moving, the actors keyed up and the whole compressed shooting schedule coordinated is a miracle in itself."

Wine of Morning has been premiered in key cities across the country this spring. Still undecided is the method of distribution after the premiere schedule is completed.

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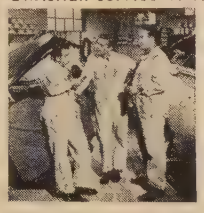

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For further information, check item F82-A on the Readers' Service card on page 76.

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A 55-year-old man can receive $1,500 if he will present himself at the front gate of the Oklahoma State Penitentiary. But there's a catch.

The man served a life sentence for murder before he escaped from the Oklahoma City Hospital. He had earned and saved the money while working in the penitentiary. He may have the money, for it is his, but Warden Jerome J. Waters, Jr., says, "Of course, if he presents himself I will do my best to see that he does not get out again."

Justice must prevail, so the warden can only offer his money and take away his liberty. The warden is an officer of the law, and the law knows no mercy.

Without any catch, God has made a wonderful offer to all fugitives from Him. Here it is: "Let the wicked forsake his ways and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly *pardon*" (Isa. 55:7).

The reason the Lord can make such an offer is because He has borne our sins in His own body, and paid our debt for sin on the cross. Thus divine justice was satisfied; mercy and pardon can be given to anyone who presents himself at the front gate of the Lord. Christ said, "I am the door (gate); by me, if any man enter in, he shall be saved" (John 10:9).

If you desire further help, please write "How to be Saved," *Christian Life* Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

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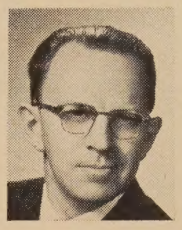


● Harry Bristow, film editor, heads the Christian Youth Cinema, Inc., and National Evangelical Film Foundation in Philadelphia. Last year, he opened Philadelphia's Reel Pulpit, the nation's first religious theater, showing Christian films every night.

Film Story Urges Youth to Pray

REPORTS from previews and test showing indicate church leaders will be beating a path to libraries for *The High Room.*

This animated film centers around Cotton Patch, a high school boy. Because of his associations with those considered juvenile delinquents, church young people look down on him. Through the admonition of the youth sponsor, the group invites Cotton to a Sunday night meeting. The attitude and poor behavior of the young people causes Cotton to speak out in open criticism. This brings an apology from the young people.

Attending a week end conference at a mile-high camp site, he learns of the High Room, the place of prayer and of salvation through the Lord Jesus Christ.

Major emphasis is placed on prayer, a place to bring our every problem and talk it over with God through faith in the Lord Jesus Christ.

The film is most timely for present day youth. It will help rouse Christian youth out of their lethargy of self containment. No audio-visual program in church school or youth department will be complete without use of this production. Recommended for Junior through high school age groups. A Cathedral Films release in color, running 22 minutes.

● If you want some assistance in "counting your blessings" as a Bible-believing Christian you should look into securing the SVE filmstrips *The World Believes* Series. At present there are four available: *Judaism Today, Protestant Christianity Today, The Roman Catholic Church Today* and *Islam Today.*

Youth of today are asking for intelligent leadership in these matters. We owe them a clear cut exposition of other religions.

Under competent leadership the presentation of this material should drive the roots of the viewers deeper into the Word of God. Produced by the Society of Visual Education, Inc., each strip averages 34 frames in color. Excellent guides are available.

● An engrossing story of revival in our times is found in the imported story of *Souls In Conflict* which uses as background the Billy Graham-London Crusade.

Woven into the action is a trilogy of the experiences of an actress, jet pilot and factory worker. The individual stories were well selected to present a panoramic view of the scope of the campaign. Throughout the film the name of Graham appears, but not until near the climax does Billy Graham appear in his dynamic preaching manner. At this point two of the trio are brought to decisions for Christ.

This latest Graham film is well ahead of former productions. If it comes to your area, by all means make an attempt to see it. The film has been well produced by Great Commission Films in Eastman-Color; runs 60 minutes.

Moody Institute of Science

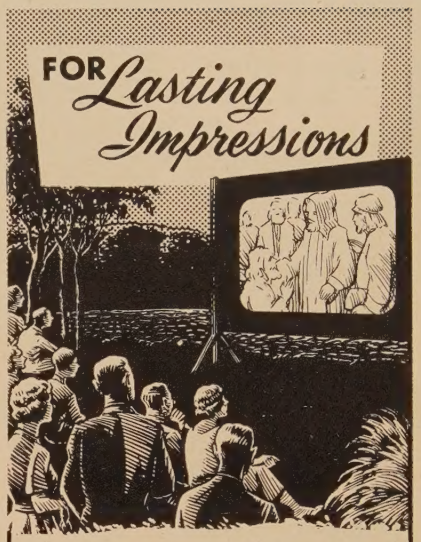
Moody film uses sloth to authenticate Bible.

● A most interesting film entitled *Of Books and Sloths* has been released by Moody Bible Institute. Originally prepared as a pilot film for TV, it is now available for general public use.

Inaccuracies of a book written in 1812 by Count Befone, a French naturalist, are brought to light by Dr. Irwin Moon. Through research in the jungles of Panama and live experiments with the *Sloth* the opinions of Count Befone are repudiated.

The film points out that the book, more than 100 years old, is full of proven inaccuracies—but the Word of God, written between 2,000 to 3,500 years ago, is scientifically correct and infallible. Varied passages of Scripture are used to prove the accuracy of the Word of God.

In this day of low morality and materialism the production should prove very useful. Presentation is most enlightening and challenging to the viewer to look further into the Word of God. Runs 30 minutes; color.



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● Is it proper and permissible for a Christian to attend a week day or night major league baseball game? In my own opinion Sunday games are out, but I'm not so convinced about week games.

There is an area of disagreement among Christians as to what types of recreation are consistent with a clear Christian testimony. By and large in America I am of the opinion that attendance at baseball games on week days is not a stumbling block to weak Christians or unbelievers. I concur heartily with you that Sunday games are out. Romans 14 is the clearest statement on Christian conduct and the great principles stated therein indicate that the Christian should be consistent, constructive, charitable to the opinion of others, and Christlike in his attitudes; and at the same time, not in bondage.

● My daughter is old enough to read the Bible for herself. When she read "The Lord slew all the firstborn in the land of Egypt" (Ex. 13:15), she was horrified at such cruelty. Is this the same God we love and worship?

The Old Testament is the divinely inspired record of God's dealing with people, especially through His chosen people the Jews, before the birth of our Lord Jesus. Much of the Old Testament is an accurate historical account of what actually transpired. It contains many records of the deeds of men which are not approved by God, but are recorded for our instruction.

There are some who seek to cast a shadow of doubt upon the Old Testament by saying that God revealed therein is not the God of the New Testament. Nothing could be farther from the truth. I suggest you meditate thoughtfully on the Word given by God to Moses in Ex. 34:6-7, "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness, and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the inequity of the fathers upon the children, and upon the children's children, unto the third and fourth *generation.*"

There are occasions when the Almighty must deal sternly with the children of men, because He has in view the welfare of all of mankind at heart. It was His purpose that the Israelites should return to their land where they would be instructed by Him, and where in the course of time the Savior would be born. Pharaoh and the Egyptians set themselves deliberately against the Will of God, despite the many warnings which they received. Therefore God was required to use strong measures in behalf of His people.

● What is your interpretation of the expression "Let Jesus come into your heart?"

The expression "Let Jesus come into your heart," in my understanding, is a popularization of the truth given in John 1:12: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

There is that further word in Rev. 3:20: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him." Upon receiving the Lord Jesus Christ as personal Savior the believer is born of God's Spirit (John 3:5-8), and is partaker of God's life, described as "Everlasting Life" (John 3:36; 5:24). The Scriptures teach that the life of God is literally part of the believer in Christ, and is therefore a glorious reality.

● Why is it that modernistic ministers usually preach socialism along with the social gospel, while most evangelical ministers preach against socialism? What is the Bible teaching against socialism?

The Bible teaches the necessity of regeneration ("Ye must be born again"), with the result that "if any man be in Christ, he is a new creation." The gospel procedure is (1) change the individual and (2) the environment will be changed. Where conversion takes place on a large scale, for example in the Wesleyan revivals in England in the 18th century, the social fabric of the entire nation was vastly improved. Socialism presents the exactly opposite position; namely, (1) change the environment and therefore (2) the individual is changed. Because modernism has no Gospel of regeneration, it preaches reform by socialism. Bible believers are opposed to socialism because basically it is an expansion of the powers of the state at the expense of individual liberties, and because logically and inevitably it leads to Communism. The latter is intrinsically and of necessity utterly atheistic. In the middle 19th century there was an effort in England for a "Christian Socialism," but very quickly the earnest Christians therein found that the movement was anti-Christian, and in disillusionment they quickly withdrew from it.

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